Discourses of a Living Master

Ram Singh

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01

Meditation Talk

12 Aug 2023 – Morning

We Will Not Be Able To Progress On The Path Of This Devotion Till We Understand Sant Mat Properly — And We Get To Know About Sant Mat In Satsangs

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All the Saints have emphasized on the importance of Satsang. Because only in a Satsang, when we go and listen, we come to know the reality, we come to know the truth, and we get the motivation to do our Bhajan Simran.

So, Masters say, "There is no pilgrimage like going to a Satsang." Because, in an outside pilgrimage, we just go and wash our body. Whereas in the Satsang, we are able to cleanse our minds.

When we do our deeds, we do our karma, the filth of the karmas accumulates on the mind and that cannot be cleaned by going in the pilgrimages and washing it with holy water. That can only be cleaned by the words of the Masters. When we go and listen to the Satsangs, we come to know why we have got this human body, why we have come, and what is the purpose of this life, who are Masters, what is Naam, and how we go back to God Almighty.

When we realize the truth, then we start embarking on the journey to go within. And with all that, we are motivated and we get help from Satsang.

So, we will not be able to progress on the path of this devotion till we understand Sant Mat properly. And we get to know about Sant Mat in Satsangs.

Only in the Satsangs, we come to know about the truth, about reality. And we come to know about Sant Mat. And we come to know about all the other paths and other rituals that are taking place.

Once we have developed that faith in the Sant Mat and we have understood it, then it is important for us to give the maximum amount of time to do our devotion, to do our meditations.

If we understand the Path, but we just keep at the theory and we just try to intellectualize the theory, then that will not be of any help. Once we have understood the Path, then it is incumbent to do the meditations — to do our Simran, Dhyan and

Bhajan. Because we will be able to realize the truth only when we go within – when, by our meditations, we go within our bodies, leave the nine doors and come to the Tenth Door.

When we come from the nine doors to the Tenth Door at the Eye Center, there we see the soul, we see our own soul first. And when we see our own soul, we realize that we are indeed the soul and we are not the body that we are today identifying ourselves with.

At the Eye Center, the soul and the mind both are residing at the Eye Center. And once we reach that level, after that, we get sky bound. And within, we cross the planes of the sun, the moon, and the stars. And when we go further up, we manifest the Radiant Form of the Master within.

The Satguru Who has given you initiation, He will be manifested within and He is there in the astral form. You'll be able to see Him.

So, the Masters Who have initiated you, you should do the meditation and contemplation on Their form, and it is your Masters Who have taken the responsibility to take your soul back. So, you should contemplate on Them.

So, we should always contemplate on our Masters Who have initiated us. And Sant Ji used to say, "The Master never dies." So, we should always have faith in our Master and contemplate upon Him within.

So, the Masters have gone within. They have realized God Almighty and They are in the form of the Holy Sound Current. And They are immortal. Only this body has to be left behind. It is the physical body that has to be left behind. But They are immortal and They are within us.

Till each and every soul that has been initiated by the Masters goes back to God Almighty, goes back to Sach Khand, till then, the Masters don't go back to Sach Khand. They wait in Brahm and, from there, They help the souls. And They make sure that each and every soul goes back.

So, from there, They are protecting all the initiates. And when some initiate leaves the body, They also manifest and They help that soul to go back and realize God Almighty.

So, we should always have love and affection for our Master. We should never feel that the Masters have left us.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to our meditation.

02

Meditation Talk

12 Aug 2023 – Afternoon

The Master Takes The Responsibility Of Taking The Soul To God Almighty, To Sat Purush — And He Helps Us At Each Step

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Ashok:
Just one loved one asked a question whether, without the Master, by doing Simran, can we get our salvation?

Babaji:
The Five Names that are given at the time of initiation have been written in various Banis. And in Satsangs also, these Names get mentioned. So, if someone just takes these Names and starts repeating, they will not be able to get salvation.

It is like we just get books and we don't go to the schools, we don't go to the teachers, and we aspire to get a degree. We will not be able to get the degree, even though we have all the books. In the same way, in order to be successful on the path of spirituality, we need a Master.

God Almighty has kept the same knowledge within all of us – within everyone. But it is the Master Who unfolds that knowledge and gets the realization of that knowledge step-by-step.

In the same way that we go to the primary schools, then the secondary schools and colleges, and the teachers, at different standards, they unfold that knowledge to us and, step-by-step, we start getting that knowledge. And, eventually, we get our degree.

We are in this physical world and we have this physical body. To cut a physical thing we need another physical force. And, therefore, the Five Names are given to us to be able to transcend beyond this physical body. By doing the repetition of the Five Holy Names, we start washing off the filth of the karmas that we have done in this body. The various karmas that we have done, and the various impressions that we carry, all that is washed off while we do our repetition of the Five Holy Names.

There are four faculties within. There is first, the mind, which puts a thought. So, we are getting a continuous stream of thoughts. So, the first faculty puts up the thought. The second is the intellect. And the intellect immediately starts intellectualization on

the thought that is put up by the mind. The third faculty is the faculty of visualization — or chit. And as soon as the intellectualization starts, the faculty of visualization puts up that image in the mind so that we can immediately start visualizing what we are thinking. So, the fourth is ahamkar — or it is our I-hood, or our ego — with which we start associating. So, we have intellectualized it. A thought has come, it's got intellectualized; then we visualize it; and as we keep thinking about it and visualizing, we start associating with that thought. And once we start associating with a thought, then that thought gets cast on the mind. So then, we start carrying the burden of that thought.

So, when we do the repetition of the Five Holy Names; by the repetition, we are cleansing the mind. And by the contemplation of the Master within, we are cleansing the faculty of visualization. So, once we start cleaning these two faculties and they become clean, then the mind becomes still. And then, once the mind becomes still, our attention of the soul starts withdrawing. So, as long as the mind doesn't become clean, there is no question of going within and being able to focus our attention and withdrawing our attention to the Eye Center. So, to clean the mind, we need the Simran and we need the contemplation of the Master.

Once we do the Simran and we do the contemplation of the Master on a regular basis, we start cleaning the mind. And gradually, one day, the mind gets clean, and the attention of the soul starts withdrawing and we come to the Eye Center – our attention comes to the Eye Center. And there, we get the realization of our True Self. Therefore, to reach there, we need the help of the Master. And without the help of the Master, we cannot reach the Tenth Door.

So, we need a True Living Master to help us come to the Eye Center. Just like to pass a degree or get a degree in education, we need teachers to help us understand the books. Just by having a book with us and reading it, we will not be able to understand, and we will not be able to get a degree.

Like that, we need a Master to go within and, at all levels, we need the help of the Master within. The Master takes the responsibility of taking the soul to God Almighty, to Sat Purush. And He helps us at each step.

And at the time of death also, the Master Himself comes to take the soul and He doesn't allow the angels of death to come at that time. So, if the Master is not there, then who will come to take our soul at the time of death?

Therefore, we need the help of the Master in this world also, and also to help us on the path of spirituality.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and sit for Simran and Dhyan.

03

SATSANG

12 Aug 2023 Afternoon

We Have To Perfect The Simran Such That, At All Times, In Any Kind Of Situation, First Thing That Comes To Mind Is Our Simran

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The paathi sings the Bani of Sant Kabir Sahib...from the book: Santon Ki Bani, Saakhii-Sangrah Bhaag 2, Naam kaa Ang

Sabhi rasaayan ham kare,
Naahi naam sam kohi.
Sabhi rasaayan ham kare,
Naahi naam sam kohi.
Ranchak ghat mein sanchare,
Sab tan kanchan hoyi.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib appeared in Kashi about six hundred years back, when all the people were very tied up in various rituals and deity worships. People used to only think that deity worship, or taking a dip in the holy Ganges, or going on other pilgrimages, or such things, would only give them salvation.

In the northern India, 'Ram' is the word used and people read the Ramayana, and they have regular readings of the Ramayana. So, when someone says that, or someone talks about the greatness of Naam, they understand it as the greatness of the name, 'Ram'.

Swami Ji Maharaj, in His Bani, has explained, "The name 'Ram', that has been only from the Treta — from the Treta Yuga – whereas the Naam, which the Saints and the Masters talk about, that Naam has been all-pervasive before Ram was born on this earth, and It will continue afterwards also."

So, Naam is something that cannot be written, spoken, or read, and it is not part of the letters. So, we may wonder, if It cannot be read, or written, or spoken, then how do the Masters give us Naam?

So, Naam, given by the Masters, is an attention — and It is the Holy Sound Current that is resonating at the Eye Center. At the time of initiation, the Masters connect the soul to that Holy Sound Current. It is not in the scriptures, and it can be heard — not

by the outside ears — but by the ears of the soul. And It can be seen by the eyes of the soul. So, Masters always speak the greatness of that Holy Sound Current and not of the outside names, which can be read, or written, or spoken.

So, Kabir Sahib, in this Bani, says, "I have done a lot of work in this, and I can say that there is nothing else, or there is no other thing the equivalent of this Holy Sound Current."

So, Kabir Sahib refers to this as a chemical, "I have tried all the chemical reactions and there is no reaction like this." And the chemical that we talk about is usually when we make any fertilizer or any pharmaceuticals, then we make an active chemical ingredient. So, He is referring to a chemical ingredient or a chemical like that.

He gives an example through this explanation, and He says, "If one manifests that Holy Sound Current and if a little bit of that chemical is there in the body, then the whole body becomes pure. All the previous karmas that we have built upon our mind, all those get redeemed instantaneously."

So, therefore, Kabir Sahib says, "There is no other chemical like Naam."

Jabahi naam hirade dharaa,
Bhayaa paap kaa naas.
Jabahi naam hirade dharaa,
Bhayaa paap kaa naas.
Maano chinagee aag ki,
Paree puraani ghaas.

If we imagine a very large haystack, and we have a small spark of fire, or a small matchstick that we put on it, that burns the entire haystack. So, like that, Kabir Sahib says, "The Naam, when we manifest It within, it has the effect of burning all our previous karmas and redeeming all of those."

When we focus our attention and leave the nine doors and come to the Tenth Door, there with the Grace of the Master, He manifests the Holy Sound Current within, and when that Holy Sound Current is manifested, then not only the life, but all previous lives, whatever karmas we have, all those get redeemed and the mind becomes very crystal clear and very pure.

Therefore, Naam is a very pure and high thing that is given by the Masters to us.

Koyi na jam se baachiyaa,
Naam bina dhari khaay.
Koyi na jam se baachiyaa,
Naam bina dhari khaay.
Je jan birahee naam ke,
Taa ko dekhi daraay.

He says, "When we manifest that Sound Current, even Kal does not disturb us, even he doesn't come near. So, there is no question of the angels of death coming near us or we getting disturbed by any other thing."

When the Master initiates us, then Kal and the angels of death don't have any account of that jiva or that soul after the initiation. So, at the time of death, it is the Master only Who has to come and take the soul.

So, therefore, we should listen to the Masters and follow the Teachings of the Masters, and spend those two and half hours to do our meditation and reduce the burden of the karmas we carry. By doing so, we are helping our Master to help us.

The fate deeds are those on which the body is cast, and the Masters seldom make changes to those deeds. But the Kriyaman – that is, the deeds we have done in this lifetime – those build up, and if we don't redeem those or we don't burn those karmas, then at the time nearing death, all these karmas have to be redeemed and the jiva has to go through a lot of pain in order to redeem these. So, for several months, there may be sickness that he has to suffer, or go through other troubles.

So, once we are born here, we are building our deeds or the karmic burden by doing our deeds in this life. And we have to redeem it in this very life itself.

So, therefore, when we visit the Masters, and we take Their Darshan — so, by Darshan, or by the Parshad They give us, or by the Satsang which we listen to lovingly — by these, we reduce the burden of karmas. And some we have to reduce by doing our meditation.

Therefore, like we do our regular work, we don't ask others for doing our routine and other activities; like that, we should make meditation a part of our routine. And we should do it regularly. And whatever Masters tell us not to do, and whatever They ask us to refrain from, we should do that. There is a small example of the time of Sawan Singh Ji Maharaj.

* * *

There was a disciple of Sawan Singh Ji Maharaj. Though he did not do a lot of meditation, he used to do a lot of seva and he had love and affection for Sawan Singh Ji Maharaj.

He had love and affection for his Master, and he used to do his seva. Before the time of his death, the Master came to him and told him, "You have to come on such and such a time. We have to leave." So, he was sick for about ten days before. The doctors advised him that he should eat eggs because those eggs would cure his cancer – and he was suffering from cancer. So, he was deluded, and he felt that eating the eggs would get him rid of that illness.

So, he ate four eggs in the process, and on the tenth day, Sawan Singh Ji Maharaj came to fetch his soul. And when He came, He saw that he had increased his karmas, the burden, by eating those four eggs. So, He told him, "I cannot take you now. You'll have to spend another four days in this illness and pay off for those deeds."

So, therefore, he had to suffer for another four days. And he suffered — there was a lot of pain, which he had to undergo. And then, Maharaj came after the four days to take him.

For the worldly, people, if they build up karmas like this, then they are carried forward to the next life because they are going to come, again and again, in this world. So, they have time to redeem those karmas.

But, for the satsangis, there is no coming back into this world. Therefore, whatever karmas have been incurred, they have to settle those. And, therefore, they have to undergo a little more trouble and pain in order to settle all the karmas and then leave this world.

Therefore, for the satsangis, if they don't do their meditation then, at the time of death, they may have to bear a little more pain.

So, the Masters always tell us for our benefit, and we should listen to Them and try to act on what They are asking us to do.

Punjee meri naam hai,
Jaa tein sadhaa nihaal.
Punjee meri naam hai,
Jaa tein sadhaa nihaal.
Kabir garaje purush bal,
Chori kare na kaal,
Chori kare na kaal.

He says, "The wealth of Naam cannot be stolen from us. No thief or dacoit can deprive us of that; neither can our family members or our brothers and sisters deprive us of that wealth."

The outside wealth is shared between the legal heirs. But this is a wealth that the one who earns it only takes it. So, therefore, He says, "Build that wealth which is going to help you go back to your True Home and go back to God Almighty."

He says, "On the strength of Naam, even Kal and Maha Kal, both of them, also do not bother us and they also get scared.

So, when we are sleeping and we have some nightmares, at that time also, we should be able to remember our Simran and do our Simran. So, if in those nightmares, we don't remember the Simran, that means we have not yet perfected that Simran. So,

we have to perfect the Simran such that, at all times, in any kind of situation, first thing that comes to mind is our Simran.

Even in your dream, if you are suffering and you do your Simran, the suffering that you are having in your nightmare will also go away. So, therefore, perfect your Simran in such a way that, at all times, the Simran is on your tongue. Practice it whenever you're walking, or you are free, or you're doing routine things, you're cooking, so practice your Simran at all times.

If, during the day, you do your Simran, then it will help you during your meditation. When you sit for meditation, you will be able to focus better. If, during the day, we don't remember Simran, and we are spending the time contemplating on everything around us and only thinking about all the things around us, then when we sit for that one hour of meditation, all these things will come to bother us and we will not be able to focus well.

So, if you want to have a good meditation, then you have to also create an atmosphere for it. So, if you do your Simran during the day, then when you sit for meditation, you will enjoy that meditation.

Kabir hamare naam bal,
Saath dweep naukhand.
Kabir hamare naam bal,
Saath dweep naukhand.
Jam darpai sab bhay karein,
Gaaji raha brahmaand,
Gaaji raha brahmaand

He says, "All these seven continents and the oceans and this earth, everything has been created and will continue because of that same Holy Naam."

Guru Nanak, in His Bani, says, "All this world, this universe, and this entire creation, the sky that we see, the sunshine that we see, and the light that we see outside, everything is as a result of that Holy Sound Current. And it is that same Holy Sound Current which is resonating at the Eye Center of everyone."

So, therefore, Kabir Sahib says, , "All these oceans and these seven continents, all of these are continuing because of the Holy Sound Current."

So, this Holy Sound Current has created this entire Creation. Everything that we see around; this earth, the oceans and continents, all of these are continuing because of that Holy Sound Current. When, at the time of dissolution, all these elements which have created and come together because of the Holy Sound Current and manifested in the forms of these continents, oceans, earth, or this creation, everything, the dissolution will happen when all the elements will start working against each other – as they are working with each other now. And one element will be consumed by the

other. Like the fire will be consumed by water, which will be consumed by earth. Like that, in the form in which it was made or created, the same order will be reversed, and all the elements will start folding up into each other. And ultimately, they will all fold up into ether and go back to God Almighty. So, this is a very interesting thing to think.

So, that way, all these elements will fold up into each other. And ultimately, they will fold up into the Holy Sound Current. And the Sound Current will fold up again into God Almighty.

So, that is what Kabir Sahib says, "It is on this Holy Sound Current only that these seven continents and this earth is based on."

Naam ratan so paayiye,
Gyaan drusti jeh hoyi.
Naam ratan so paayiye,
Gyaan drusti jeh hoyi.
Gyaan bina nahi paavahi,
Koti kare jo koyi.

So, Kabir Sahib says, "Only he who manifests that 'Lamp', that Jyoti of Knowledge, will be able to manifest that Holy Sound Current." So, only when we leave the nine doors and come to the Tenth Door; and there, with the Grace of the Master, we manifest that Jyoti – that Lamp of Knowledge; and with that, with the Grace of Master, we manifest the Holy Sound Current.

So, when we go within and, with the Grace of the Master, that Jyoti is manifested, we get Light within. So, when we close our eyes, we can see Light inside. Today, if we close our eyes, we see darkness inside.

So, therefore, Kabir Sahib says, "When you go within and you manifest that Jyoti with the Grace of the Master and, with His Grace, you manifest the Holy Sound Current, then you understand what that really is — what really that Sound Current is."

So, we have to follow the Teachings of the Master, and we should try to leave these nine doors and come to the Tenth Door and achieve what He says — achieve, with His Grace, the manifestation of the Holy Sound Current.

So, as long as we don't do that practice, we will not be able to have that love and affection develop for the Master. And till such time, we will not be able to get success on this Path. Without the Master, we cannot go within. And without His Grace, we cannot manifest that Holy Sound Current. So, therefore, in Sant Mat, the first step is to manifest the Radiant Form of the Master within. Once we have manifested the Radiant Form of the Master, He talks with us. He moves around with us.

So, therefore, once we have manifested the Radiant Form of the Master within, He never leaves us. And then whenever, even if we close our eyes for two minutes, He manifests in front of us.

* * *

During the time of Sawan Singh Ji Maharaj, there was a devotee. He was, by profession, a sweeper. But he used to meditate a lot and he had manifested the Radiant Form of Sawan Singh Ji Maharaj within. So, he used to do a lot of seva in the ashram. And he used to sweep and clean the ashram. And, sometimes, he did not have a bath for two or three days. So, his clothes would stink a bit.

So, when there was a bhandara Satsang, and when the Master would give the Satsang, some space in the front would be left for some dignitaries to come — like ministers or MLA's*, when they would visit. They would be ushered into that front space which was generally left vacant. And the rest of the sangat would sit at a distance.

** MLA's, or "Members of Legislative Assembly", are democratically elected representatives at the state level*

Once it so happened that this devotee went and sat in that place. And then, nobody could move him because the Master came and the Satsang started, and he was sitting in the front.

So, he sat and nobody could move him or ask him to leave that place because the Satsang had already started. And, over a period of time, all the various dignitaries and others, started coming and filling that place. And all would sit. So, initially, people would sit next to him. But then, gradually, when that smell, that stink, would come, they would start moving a little away. And they started maintaining a distance from that person, that devotee.

So, that way, everyone would come and then start moving a little, keeping a distance. So, he started laughing loudly. And Sawan Singh, in the Satsang, noticed this devotee and he was laughing. So, He asked him why he was laughing?

So, he said, "No, I will speak after Your Satsang."

He said, "No, no, you stand up and tell everyone why you are laughing."

So, he stood up and he said, "Look, the Master — the God Almighty, that is — You come and sleep with me, and sit with me in my hut, when I wear these same clothes. The whole night, You are there with me. The whole night, You are sitting and You're resting in my place with me. But these people in white clothes, they cannot bear to sit with me for even five minutes."

So, then Sawan Singh Ji Maharaj told the others, "Yes, he has manifested the Form of the Master within. And what he is saying is right."

So, therefore, once you manifest the Form of the Master within, then He's always with you. Whether you travel to America or you go in a jungle or mountains, He is always

with you. But it is important to manifest Him first. And once you have manifested, then He talks to you also. If you have any questions, He answers the questions also.

So, the 'boat' of the soul, it doesn't move till the Master is manifested. And then He takes that soul back to God Almighty.

There are so many delusions of Kal inside that you cannot take a single step without the help of the Master. Therefore, you need the help of the Master outside in this world also; and you need His help within also.

Gyaan deep parkaash karee,
Bheethar bhavan jaraay.
Gyaan deep parkaash karee,
Bheethar bhavan jaraay.
Tahaa sumir satnaam ko,
Sahaj samaadhi lagaay.

He says, "You go within and you illuminate your within with the Lamp of Knowledge — with Jyoti. And when you have, with His Grace, illuminated that Jyoti, then you will see that there are thousands of lamps; and in the middle, you have the Master. So, go and enjoy your Dipawali when you go within." So, outside, the Festival of Lights, or the Dipawali, is only there for about two, three days. But inside, all twelve months, you have Dipawali, and the kind of lights you see within, the kind of illumination you have within, is immeasurable. It is priceless.

Therefore, Saints have Dipawali every day, but we have only once in a year. So, therefore, He says, "First, go and light that Lamp of Knowledge — go and light Jyoti within. And then go in the higher planes."

Ek naam ko jaani kari,
Metu karam ka ank.
Ek naam ko jaani kari,
Metu karam ka ank.
Tabahee so sach paayihai,
Jab jeev hoy nisank.

So, once we manifest that Holy Sound Current, not only this life, but all previous lives, whatever filth of karmas that are cast upon the mind, all those get cleaned in an instant and the mind becomes crystal clear. Like the philosopher's stone converts iron into gold, like that, the Sound Current converts the mind into gold. So, with that, the mind becomes pure and the body also becomes pure. And the burden of karmas that we are carrying, all that is wiped out. So, the mind becomes very crystal clear with this.

And when we go within and cross the Par Brahm, at the Par Brahm, we also wipe out whatever Sanchit — or the stored karmas — that are there. We wipe out that stock of karmas also. So, the true salvation of the soul is at the Par Brahm when it casts away

all the three coverings of the physical, astral, causal, and it becomes free. That is at the Par Brahm.

When I listened to the first Satsang, and after that, when I went to the sangat, I would always like to follow the devotees who had spirituality, who would practice a bit, or who had gone within. Because there were ten or twenty people who'd follow such people who were doing a lot of meditation. So, I also would like to follow these people.

That way, there were three devotees who used to do a lot of practices. And we used to spend a lot of time with them. And either at Suresh's house, or at two or three other places where we would sit, the whole night, we would talk about the Master. And they had so many things to share with us. So, I used to enjoy listening to them.

There was one devotee, his name was Yadav. And the whole night, he used to talk about Baba Ji. And he was a worker in the docks. He would do a lot of weightlifting there. Because, in the docks, they always had people who could carry a huge load. So, that way, he used to work in the docks. And he was illiterate otherwise. But he could talk about the Master the whole night. And every two hours, Suresh would make some tea and give to all of us and we would continue listening. And he could spend the whole night talking about the greatness of the Master. And we used to all really enjoy his company.

When he worked at the docks, he would travel by train to Parel. And from Parel, the Satsang Hall was about two kilometers. So, he would then do his Simran, and he would walk from the Parel Station to the hall.

So, once it so happened that there was one person who was showing some act through mystical powers. He was performing some things and there was a crowd that had gathered. So, people would see and give him monies. So, when Yadav Ji came there, usually he never stopped at such things, he would do his Simran and walk to the hall. But, this particular occasion, he just was curious, and he stopped to see what that man was doing.

Now, his Simran was so strong that the person who was using mantras to do his mystical powers, they stopped working. So, finally he understood, "There is someone really powerful who has come here." And he stood up to the crowd, and with folded hands, he said, "Whoever that person is, please leave me. This is what I do for my livelihood."

And then, Yadav Ji realized, "Maybe I'm disturbing his mantras." So then, he walked away from that place.

He used to do a lot of meditation and he certainly had manifested the Radiant Form of the Master. Because the kind of love he would show in the talks when he would talk about his Master, and the affection he had, and so many things that he spoke about

the Master, one could not speak that much if one had not manifested the Radiant Form of the Master within.

So, every day, he would listen without fail – he would listen to the Satsangs. He would attend the Satsangs, whether it would rain heavily or there was any kind of difficulties, he would never miss the Satsangs. So, for a single day, he did not miss a Satsang.

So, who will walk to the Satsang so far every day? That is only someone who really has love and affection for his Master.

Ek naam ko jaani kari,
Dooja deyi bahaay.
Ek naam ko jaani kari,
Dooja deyi bahaay.
Teerath brath jap tap nahi,
Satguru charan samaya.
Satguru charan samaya.

Kabir Sahib, He is speaking for the practices people were following about six hundred years back. And, in the Bani, He's saying, "Once you have the Master, and you have the Teachings of the Master, you follow wholeheartedly on His Teachings. And leave all the other rituals, all the other practices you have been doing, and don't continue with both those practices, and follow the Teachings. So, leave everything else aside, and just simply follow on the Teachings of the Master."

So, even we see now — though in Karnataka and Andhra, the sangat more or less follows the Teachings of the Masters and they don't parallelly do a lot of other things, they have left that — but if I observe in north India, all of them have not left their practices. They continue to do their fasting on the Navatri festival, or they continue to read during the Dashera. So, all those practices and rituals which they are habituated to, they have not left. And yet, they continue to listen, of course, to the Satsangs. But one cannot stand and keep two legs in two different boats. So, how are they going to pass across the river by continuing with their practices also?

So, therefore, leave everything else aside. Once you have gone and surrendered to the Master, you should leave all your other practices aside and, wholeheartedly, with all love and affection, focus on what the Master is saying and follow on His Teachings. Then you can be rest assured that, in this life itself, you will reach Sach Khand.

So, because we cannot scatter our faith in different directions, we have to, very single-mindedly, focus on what the Master is saying and follow His instructions. If we have faith in all the other things, then we will not be able to get the benefit of that.

We refuse to leave the practices that we have followed. If we are doing some deity worship, then we feel that, if it is Durga or it is any other deity, we feel that we have been believing in Durga so much for so long, now if we suddenly leave her worship and

start worshiping the Master, then she will get angry with us. So, like that, they fear that the deities that they have been following or they have been praying to, those will get angry with them if they practice what the Master has to say.

But actually, all this deity worship is a game of children. It's just a make-believe thing because you just believe that is a deity. You believe the deity looks like this. And the god looks like this. Actually, it's a design made by the artisan. And he makes a design based on trying to attract people to the idol or the photograph. So, we believe whatever he has to depict through his idol or through that picture and we blindly start following. We really don't know how that deity actually looks, or how that god actually looks. So, we just do this make-believe children's play of worshiping whatever that artisan has made for us.

Whereas, we can see the Master. When we see the Master, we can visualize the Master. We can contemplate upon the Master; and we can, therefore, do the devotion.

For the outward deities, even though it's children's play, if one does it with sincerity, one does it with devotion, even then one can be successful. But unfortunately, even those worships are very superficial. We only do outward things for show. We do this and we place incense and we do all kinds of outward rituals. But, in our hearts, we don't have that kind of purity for that devotion or that sincerity.

So, when we do the worship of the Master, all the worship of all the gods and goddesses is contained within that worship of the Master. It is like when we go for sixty-eight pilgrimages in different rivers. All the rivers finally merge into the sea. And all the rivers also emerge from the sea. So finally, if you would just take a dip in the sea, you have covered all the sixty-eight pilgrimages. Because everything is contained in the same water.

And likewise, everything is contained in the worship of the Master. If you worship the Master sincerely, all the worship of all the deities, all the gods and goddesses, everything is contained within that. And gods and goddesses don't feel angry or don't feel dejected when you do the worship of the Master. They are very happy when you actually do the worship of the Master.

Ek naam ko jaani kari,
Dooja deyi bahaay.
Ek naam ko jaani kari,
Dooja deyi bahaay.
Teerath brath jap tap nahi,
Satguru charan samaya.
Satguru charan samaya.

Radhaswami.

04

Meditation Talk

13 Aug 2023 – Morning

We Should Not Get Carried Away By Ego, Feeling That We Are Doing A Lot Of Devotion — We Should Always Be Very Humble

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In our country, there were two great emperors – Raja Bharthari and Gopi Chand. Both were great kings and they renounced their kingdom and they took towards spirituality. So, after staying in the hills, in the Himalayas, for quite some time, they became yogis. And after they became yogis, when they came again into the plains, they stayed in the house of a potter in a village, and they requested him to give them one room where they could continue with their practices?

So, they did their practices in that one room offered by that potter. But gradually, people started noticing these two yogis. And then, they came for darshan. And, that way, gradually, everyone in the village came to know. And the nearby distant places also, people came to know about them. So, they started queuing up for darshan.

Amongst the crowd, there was one brahmin also, and this brahmin used to go to the king regularly. So, when he saw and he took darshan, he also went back to the king, and he told the king, "There are these two great emperors who have become yogis, and we should take darshan."

So, the king felt, "If those two yogis have been emperors and they have renounced their kingdoms and they have become yogis, then it is important for me also to take their darshan and learn from them."

So, the king then fixed a date and he set out with his chariots. And along with him, his other ministers, and other noblemen, all of them, followed. It became a very big procession, and they went to take darshan.

So, when the king set out for meeting the yogis, there was a big following and there was a big procession kind of presence of so many people. And there was a lot of noise as a result. And the villagers also came out to see that the king had come. There was a lot of crowd and a lot of noise. So, with so much noise then, Bharthari asked the potter as to, "What is all this noise about?"

So, the potter told Bharthari, "The king is coming to take your darshan. And along with him, all the other ministers and the other people of the kingdom are all coming to visit you."

So, when he went inside, the two of them discussed, and they felt that, indeed, they had renounced everything, their kingdoms, to become yogis and to get away from these kinds of things. And it is the very things that are again starting to happen – with the king visiting, and all the people visiting them, etc. So, they felt, "We should do something about it." And the two decided that they would do some role-play to discourage all these people from coming to meet them.

When the king and all his nobles and family members and all the others came, they set out the chair for the king to sit and they were all beginning to settle down to take darshan.

So, Gopi Chand and Bharthari decided that they would do some role-play to discourage all this. So, both of them took bags and one stick each, and they came out. And then, one said to the other, "You go today to the east. I will go to the west."

So, the other one said, "No, no, I will go. Yesterday, you had gone there. You got the puris, and you only ate all the puris. You didn't give me anything." So, Gopi Chand said that to Bharthari.

Then, Bharthari said, "No, nothing doing. You have to go to the east. I'm going to go to the west, because the day before, you got the kheer and you did not share that kheer with me."

So, that way, they got into an argument – a make-believe argument with each other. And then, they started beating each other with the sticks.

So, the king, observing all of this, felt, "What? Are these yogis, if they are fighting for these measly meals. There is no point staying here." So, he said, "Okay. Let us go back." And they again went back in their chariots. So then, the king returned and, along with him, all the other noblemen, family, and all the others, everyone returned.

And once they were all gone, then they said to each other, "Thank God, they have all left. Because the very ego for which we have left our kingdoms and become yogis, we will again get caught by the same ego." So then, they were quite pleased that everyone had left them alone.

So, like that, where there are yogis or there are Saints, They seldom want people to come and exchange praises with Them, or talk to Them, or take Their Darshan, because worldly people always come only to ask for things. They will not help the Saints or the yogis in Their spirituality.

So, ego is one of the biggest enemies that we face. Even while doing our devotion, we should not get carried away by ego, feeling that we are doing a lot of devotion. So, we should always be very humble in all our thoughts and in our behavior.

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The time is good and the atmosphere is quiet. We should make the most of it because the mind is quiet and still at this point. So, let's make the most of it and get connected with our Simran and Dhyan.

05

Meditation Talk

13 Aug 2023 – Afternoon

We Believe We Are Worldly People, So This Is Something That We Cannot Achieve — But The Masters Say There Is Nothing As Simple As Walking On This Path

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Sant Mat is the path of love and affection. Today, the love and affection that we have for world and worldly things and our families, if we direct that love and affection towards the feet of the Master, then manifesting the Radiant Form of the Master within is not a very difficult thing.

There is only one love; we can either direct that love towards the world outside, or direct it towards our Satguru. Kabir Sahib says, "Getting that love and affection towards the Master is very difficult. And if we don't do it, then we will lose this opportunity of life. Our life will come to an end if we are not able to get that commitment and get that love and affection towards our Master."

We are forever in this delusion, that we are worldly people, and we give up on doing our devotion, love, and affection towards our Master. We believe we are worldly people and this is something that we cannot achieve. But the Masters say, "There is nothing as simple and straightforward as walking on this Path. And a small child from six years, to an old man of ninety years, they can do this very simply and very easily."

We have our love and affection in this world outside. And for us to get out of this delusion, we have to make that effort of doing our meditation and focusing that love and affection towards our Master. We, despite having this beautiful opportunity, where we have been initiated, and we have a Master, and we have all the instructions that we need, we are still not being able to give that attention to the Master. And we are not able to give, or follow, on what He is trying to tell us. And we are getting deluded by thinking that we are worldly people.

If we listen to the Masters, and we are listening to the Masters, but we are not internalizing what the Masters are telling us. And if we don't do that, then we will not be able to bring about that transformation. So, it is very important that we try to internalize what the Masters are saying — try to think about it and try to bring it in our actions.

We have sacrificed so many tens of millions of our heads – or lives — to this world. So, if we are able to sacrifice one head, one life, to Master, then we will be able to get rid of this ocean of life and death.

It is not difficult to manifest God Almighty. The difficulty is that we are not paying attention and we are looking the other way. If we follow the instructions of the Masters and do as the Masters tell us, then we can look at continuing to do our duty in this world, the way we are living in our families, and still achieve our goal.

We are not able to make up that decision in our mind, that this world is, in fact, not real. And we are not able to make up that decision, and then resolve to be committed to what the Master is trying to tell us. We should commit ourselves to what the Masters are telling us and do whatever They have instructed us to do. And after that, we continue to live the normal lives that we are living, and do that as a duty.

It is like the servant who comes to our house. Now, he just comes and does all the work that he has to do in the house, but he is doing it as his duty. So, like that, we have to go about our lives, doing everything like a duty that we have towards this world. But we remain committed to following what the Masters are telling us to do.

So, if we follow that and we keep our love and affection towards our Masters, we develop that devotion towards our Masters, then not only will we succeed in our spirituality, but we will also be very successful in this world.

We keep thinking about all the world and the worldly things and about our work and all our duties outside. We seldom think about the Master and what He has told us. So, we seldom remember our Masters and think about our Masters in our daily lives. We mostly remember our Masters when we are faced with some difficulties or there is some sorrow. We start remembering the Masters and we start remembering God Almighty.

So, Kabir Sahib has also said in His Bani, "If you don't do Simran when you are in a state of happiness, but you do Simran only when you are in a state of sorrow, then your complaint, or your plea, or your prayer is not going to be heard." When we start doing our meditations, when we are facing difficulties in life, or we are facing sorrows, and we start doing all our remembrance of the Masters and we start doing our devotions, then God Almighty also sees us from within. He also knows that you're actually not doing the meditation to go and realize Him or meet Him. You are doing this only so that the pain that you are going through, somehow, is taken off. So then, He doesn't help you. And instead, if you are doing your meditation – even in a state of happiness, you remember Him and you do your meditations – then, if you are faced with the sorrow and you continue to do your meditations, then He definitely helps you in overcoming that sorrow also. Because finally, He is your Father.

So, till we develop that love and affection at the feet of our Master, that devotion is not going to move forward.

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The time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

06

SATSANG

13 Aug 2023 Afternoon

This Knowledge One Acquires Reading And Learning The Scriptures Or The Other Holy Texts, That Does Not Enable Us To Overcome The Mind

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The paathi sings the Bani of Swami Ji Maharaj...from the book Sar Bachan, Mahima Shabd, Shabd Naavann

Dhun sun kar man samajaay,
Dhun sun kar man samajaay.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. So, Swami Ji Maharaj says, "I tried various methods or various practices of japas, tapas, pranayamas, and other practices, but with all of these, the mind could not be controlled." The reason of our bondage in this ocean of life and death is because of the mind. It is not because of the soul. It is the mind which makes us do various deeds, and the filth of those deeds accumulates and soils the mind. And there is a knot tied between the mind and the soul by Kal, and it is because of that that the soul has to go everywhere where the mind has to go. And, again and again, it has to come back in this ocean of life and death.

When the soul descended from Sach Khand and came down, plane by plane, it reached Par Brahm. And after that, when it entered Brahm, it entered the realm of Kal. There, Kal took out an essence of himself – of Kal – which is the mind. It is an essence of Kal. And he tied a knot between the soul and the mind.

So, therefore, the reason of the bondage is the mind. It is the mind which does all the deeds. And because the knot is tied between the mind and the soul, it has to stay bonded with the mind. This physical body is also not the reason of the bondage. Because this is an earthen vessel which has to be left behind. And the soul is very pure. It was always pure, and it will always continue to be pure. It is an essence of God Almighty and has descended from Sach Khand into this world. So, it is the mind which is bringing about that impurity and that bondage.

So, what was supposed to happen was that, the mind was to be controlled by the soul. And all the indriyas — all the senses and sense organs – they were to be controlled by the mind. But what has happened is the reverse. The soul is under the control of the mind and the mind is under the control of the sense organs. So, the soul is now

helpless and it has to go along with the mind wherever the mind has to go. And the mind goes into different forms of being – into different lifeforms. And whichever lifeform the mind goes into, the soul has to necessarily go along with it.

So, in all the lifeforms, it is the same mind and the soul which are attached together and go in different lifeforms. Therefore, for the Mahatmas, to liberate the soul, They have to first liberate the mind. And therefore, with the Satsangs and with the Teachings, They first try to cleanse the mind and work towards liberating the mind. Once the mind is liberated, the soul is automatically liberated.

But the mind doesn't listen to the Masters. When They try to explain, it doesn't listen to the Masters. Instead, it is under the influence of the sense organs, and it continues to do all the deeds under the sense organs. And it pulls the soul down into the lower lifeforms as a result of the karmas that it does here.

Therefore, the Masters come here and They initiate. And, with the Naam and the Satsangs and seva and devout meditation,They help the mind to become pure. And once the mind becomes pure, then it helps the soul to get liberated from this realm of Kal.

So, the best method and the most simple method for liberating the mind — for cleansing the mind – is to get it connected with the Holy Sound Current. That Holy Sound Current is resonating at the Eye Center and It is coming down from God Almighty.

The mind is a follower of anything interesting or anything exciting. And whatever interests it or excites it, it follows that. And the most interesting or the most exciting thing is the Holy Sound Current. So, as soon as it gets connected with the Holy Sound Current, it immediately takes to that interest or that excitement, and then, after that, it kicks away all the other pulls of this world, and again, doesn't come back into this world.

And when the mind leaves away all its desires and wishes for this world – because it is so intoxicated with the Holy Sound Current – it doesn't have to come back. Because if there is no desire in this world left, then there is no reason for the mind to come into this world again. And so, therefore, it gets out of this ocean of life and death, and then goes upwards on that Sound Current.

Therefore, Swami Ji Maharaj says, “With tens of millions of methods or practices, we will not be able to control the mind. It will only get controled when we connect it with the Holy Sound Current.”

Koti jatan se yeh nahi maane,
Dhun sun kar man samjaayaai.
Jogi jukti kamaaven apni,
Gyaani gyaan karaai.

He says, "If we look at the yogis, they believe that they cannot do their practices, they cannot achieve God Almighty or realize God Almighty in the luxury of their homes." So, they decide to go in the forests or the hills or mountains. And there, they survive by eating leaves of trees, and taking the juice of those leaves of trees, and doing all kinds of different practices.

Likewise, if we look at the pundits, or the very learned intellectuals, they do so much reading of the eighteen Puranas, four Vedas, and so many other scriptures. And they feel that that is the method of emancipation – by intellectualizing on all of those scriptures and holy books. But that only adds to their ego. And they are not able to control the mind with that.

Jogi jukti kamaaven apni,
Gyaani gyaan karaai.
Tapasi tap kar thaak rahe hai,
Jatee rahe hai jat laai.

Then, He says, "All those ascetics have also gone and done all kinds of austerities, and japas, tapas, or different practices. But with all of those austerities also, they have not been able to control the mind."

So, with those practices, they may have got mystical powers, but they have not been able to control their mind.

Tapasi tap kar thaak rahe hai,
Jatee rahe hai jat laai.
Dhyaani dhyaani maanasi laaven,
Vah bhi dhokha khaai.

He says, "All those ascetics, like Vishvamitra or Sringi Rishi, all of them spent years together – spent more than 60,000 years — in their practices, in their austerities and practices. But they also were not able to control the mind."

So, many left their homes and they adorned saffron clothes and went outside and did all kinds of penances or austerities, but they were also not able to control the mind.

Dhyaani dhyaani maanasi laaven,
Vah bhi dhokha khaai.

The other practices, what we do is, the practice of doing worship by mind.

Ramanand Ji used to do this. In this worship by the mind, one does deity worship by placing the deities in their imagination. And in their imagination then, they wash the deities with milk, or they offer incense, or they put a tilak on the deities, and they put a garland on the deities. All of this is done by just visualization or imagination. And, that way, they do the worship of these deities.

So, Ramanand Ji was also a person who used to do this kind of devotion by the mind — by this mental imagination. He was made the Master of Kabir Sahib because Kabir Sahib needed to show a Living Master.

When Kabir Sahib was around six years old, He had so much knowledge, and when He used to give that knowledge and speak about things which people would all get very surprised to hear, they would all ask Him as to where He gained all that knowledge? So, in order to show the world, He made Ramanand Ji His Master – though His understanding and His progress in spirituality was much much higher than what Ramanand Ji had achieved. But just to show the world that He had a Master, He made Ramanand Ji His Master.

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So, once Gorakhnath was an attained yogi and he used to debate with others and win over the debates and talk about all the internal planes, etc. So, that way, in those days, Ramanand Ji was also very well known in Varanasi and Gorakhnath came to challenge him.

When Gorakhnath came to Ramanand Ji's ashram, in front of the ashram, he placed his trident and he sat on the tip of that trident. And he called out to Ramanand to debate with him and exchange his knowledge. And if he would lose in the debate, he would have to leave the ashram.

So, Ramanand Ji was a brahmin, and he used to have disciples who were either brahmins or kshatriyas. He did not impart teachings to any other caste. And when he saw that Gorakhnath was an attained yogi and he had come and challenged him, Ramanand said, "I don't have the power to face this challenge." So, he started packing his bags and he told all his followers, "All of you pack. We will leave and make our ashram somewhere else."

So, one of the disciples ran to Kabir Sahib. At that time, Kabir Sahib's age was only fourteen years. And he went there and he told Him, "A yogi has come and he's sitting on his trident and he has challenged our Master, Ramanand Ji, "You debate with me and win against me in that debate, or you vacate your ashram. So, our Master is now preparing to vacate the ashram."

So, Kabir Sahib told that devotee, "You go and tell the Master not to leave. Tell him that I will come and address these questions and face the debate with this yogi."

Kabir Sahib used to weave silk clothes — silk saaris. So, He took a ball of silk and, rolling that ball, he came and faced Gorakhnath.

Now, by then, Gorakhnath was fuming and he was red with anger, and he was almost about to curse Ramanand when Kabir Sahib appeared in front of him. Then he asked Him why He had come?

And then, Kabir told him, “I am a devotee of Ramanand. So, I've come here to address your questions.”

So, Gorakhnath got very angry, and he said, “You are so young. When would you have done any penance or understood spirituality? So, you don't irritate me. Otherwise, I will turn you to ashes here.”

Kabir Sahib said, “No, nevermind. I will be able to answer all your questions.” Then Kabir Sahib saw that Gorakhnath had a lot of ego and he was sitting on this trident. So, He felt, “I should address his ego first.”

So, that ball of silk which He was carrying with Him, He threw it about ten times the height of the trident, and He went and sat on top of that ball.

So, when he sat on that ball, Gorakhnath was quite shocked and he felt, “He looks very young, but he seems to have got a lot of mystical powers.” So then, they started on the debate.

So, the debate went on for eight days — and there is a big book on the debate between Gorakhnath and Kabir that is written — so, whatever questions Gorakhnath asked, Kabir addressed all those questions. And all that is written in that book.

So, that way, finally Gorakhnath lost in the debate. And then, he said, “Okay, I have lost the debate. But let us see who as more mystical powers.”

Now, those who do these penances or do these practices and get mystical powers, all these are limited within the five elements. So, one can play along or around those elements, but one cannot go beyond those elements. Whereas, the Masters, They can go beyond the five elements because They are in the form of the Sound Current.

So, that is how Kabir Sahib was sitting on that ball of silk without any support below. Whereas, Gorakhnath had to take the support of that iron trident. And only then, he could sit, levitating on that trident.

So, Gorakhnath had this kamandalu, his pot with water – so he vanished. And he told Kabir Sahib to find out where he was, because he had converted himself into water. Then he told Kabir Sahib, “You find out where I am. You catch me.”

So, when he said that, Kabir Sahib asked for five bowls. And then he placed the water from the kamandalu in the five bowls. And He said, “Okay, now you come out.”

Now, Gorakhnath understood, “Kabir Sahib has understood that I’ve converted myself into water.” So, he said, “Okay.” With folded hands, he said, “Please put the water back. Because, then only, I can come out.”

So, thereafter, with folded hands, he accepted defeat from Kabir Sahib and he left and he never visited Varanasi again.

So, that way, Ramanand Ji had this practice of devotion by the mind — by the imagination of the mind.

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So, Swami Ji Maharaj says, "People have got tired doing this kind of devotion with the mind, because you cannot do that devotion devoid of the mind. It is the mind which is doing the imagination. So, there is no question of you controlling the mind.

Pandit parrh parrh bedh bakhaanen,
Bidya bal sab jaai.
Buddhi chaturta kaam na aave,
Aalim rahe pachhtaai.

He says, "Pundits read all these scriptures and holy books and they only get busy doing debates on the learnings of what they have memorized from those books. What it only gives is more ego, and they are not able to overcome the mind."

So, then He says, "This knowledge one acquires of reading and learning the scriptures or the other holy texts, that does not enable us to overcome the mind." And then He says, "Intellect or intelligence and knowledge, one cannot overcome the mind with these." And on the Path of Sant Mat also where, with all this intellect and intelligence and knowledge, these are not of any help. Because, on the Path, we have to become humble. We have to reduce our ego. And only then, we can progress on this Path.

Because, on this Path, we have to listen to the Satsangs, we have to do seva, and we have to do our meditation. Where we do these Satsangs, we do seva and meditations, there we are able to then progress on that path of devotion with humility. And there, all this knowledge and intellect and intelligence, all these don't help.

Buddhi chaturta kaam na aave,
Aalim rahe pachhtaai.
Aur amal ka dakhal naheen hai,
Amal shabd lau laai.

When we do this practice of Surat Shabd, we focus our attention at the Eye Center, we are able to rise after we overcome the intellect. Only when the intellect is left behind, then our experiences on this Path start. So, when the intellect itself is left behind, on this Path, there is no question of that knowledge or that reading or that intelligence which is going to help you on this Path.

So, when these learned people are produced before the Lord of Judgment after their death, there they repent for all of these things done. Because the Lord of Judgment doesn't ask them how much they have studied or what they know or what is their knowledge. What is to be answered is, what are the good deeds you have done? And what are the bad deeds you have done? So, only these are measured. And whether

you are a brahmin, or whether you are of a higher caste or lower caste, all this doesn't matter in front of the Lord of Judgment.

Guru mile jab dhun ka bhedi,
Shishya virah dhar aai.
Surat shabd ki hoye kamaai
Tab man kuchh thaharaai.

Then, Swami Ji Maharaj says, "To move on this Path, you need a True Master Who has the knowledge of all the realms inside, all planes inside, and He has come from there." So, when you have a real or a True Master and the devotee has pangs of separation from that Master, he loves the Master, he has love and affection for Him, then there is movement on this path of devotion. Then that devotee can move on this path of devotion.

Where the Master is fully competent and He's a True Master, but the devotee doesn't have love and affection for the Master; instead, he is filled with all the worldly desires; also then, that devotion cannot progress. So, one cannot progress on that path of devotion like this. And the whole priceless opportunity of life that has been given is wasted. And, at the end of it, one can only have repentance.

We have the love and affection for this world, but no one has ever been able to take this world or his belongings with him, and one has to leave all these behind. So, at the time of death, when all these are left behind, then there is a lot of repentance that is caused at that time.

Had you done your devotion towards your Master and you had had love and affection for Him and done or followed what He had explained to you — and gone about your duties in this world also — you would not have that kind of repentance and you would very happily go with Him at the time of death.

The kind of happiness that a devotee experiences – a devotee who has love and affection at the feet of the Master, and who has been devoted and who has been doing the practices as told by the Master – the kind of happiness he enjoys at the time of death is more than what a bridegroom enjoys, the happiness that the bridegroom has at the time of his marriage. And he very happily agrees to go with the Master because he has not entangled himself in the pulls of this world, and he doesn't have that love and affection attached in this world. So, he very happily agrees to go and leave this world with the Master.

Surat shabd ki hoye kamaai,
Tab man kuchh thaharaai.
Hirs havas se haath na aave,
Tan man dev chharraai.

So, if you develop that love and affection for your Master and you practice your Surat Shabd Yoga, then in this lifetime itself, you will be able to go and manifest the Master within and get connected with that Holy Sound Current. And, that way, you will be able to gain control over your mind.

So, it is said, "When the mind is under control, then realization of God Almighty is not difficult. Then the mind itself starts helping the soul to go within."

This same mind, which is our enemy today, and it is not allowing us to do our meditations, and it is constantly taking us back into the affections of this world, that same mind, when we take it within and it gets connected with the Holy Sound Current, it becomes our friend and helps us to go within and do our devotion.

Bulhavasi aur kapti jan ko,
Nek na dhun patiyaai.
Yah dhun hai dhur lok adhar ki,
Koi pakrren sant sipaahi.

Swami Ji Maharaj says, "Those who are cowards, they cannot move on this Path. They cannot progress on this Path. Because, to progress on this Path, you have to be brave." Because you need to be brave on this Path. You have to face difficulties. You have to face hardships. You have to sacrifice eating habits and you have to sit for long hours of meditation. You have to cry for your Master in the night. Without shedding a tear, you cannot progress on this path of devotion.

So, we have to cry out loud for our Master. We have to have very strong pangs of separation and have a lot of love and affection for our Master. If we don't cry out to our Master, if we don't have those pangs of separation, then we will not be able to go within.

So, it is like those people, to get the pearls from the deep seas, one has to plunge in those deep seas. If we sit at the banks...then?

There are two people who go inside and they dive for getting those pearls. But if they sit on the shore, and there they keep thinking that the sea is so deep and what will happen if we go in? Will we drown? And what will happen of our families? What will happen of our jobs? Things like that, if they keep thinking on the shores, they will never be able to dive and get that pearl.

If they sit on the shores, they will never get those pearls. To get those pearls, the two of them have to go in the deep sea. And there, wherever they see oysters floating on the surface there, there is a likelihood of those oysters on the seafloor and they have to dive down. So, one of them stays in the boat. The other dives down, or takes the plunge in that ocean or sea. And when he goes down, he has to ward off the threat from other fish that try to attack him. And they go down and they start collecting those oysters. So, some oysters are alive, some are dead, and only a few of them have pearls. But they

take all these risks and they finally take that plunge and seek all those oysters and come up.

So, only when they fearlessly dive in the sea, can they hope to get the pearls from the oysters with the risks that they have to take.

So, therefore, Swami Ji Maharaj says, "You need to be brave to go on this Path. It is not a path for the cowards." So, therefore, you need to be brave on the Path. When you go to the Master and He gives you the Teachings, then you have to accept those Teachings and take the plunge in the sea of devotion. And then, once you have taken it fearlessly, you have followed on His Teachings without looking here and there, then you will be able to get success on this path of devotion.

And so, it's the same thing. If you don't take that plunge in devotion and, instead, you spend your time thinking about everything around you, the world around you, and you don't do that meditation, then how do you expect to get success from that devotion?

So, when we go from here, many people stop sitting for meditation. And if people are lucky, they sometimes manage to sit for half an hour. So, imagine that whole day of thinking about the world outside; and then, for a half an hour, you try to do some devotion. How are you going to be successful?

Barnard knows. We used to sit for meditation in the Enumuladoddi hill near the ashram. Now, there was an old cave there and there was a broken door. We used to just cover the cave. And three of us used to sit inside. It was very dark. There was no light or electricity. And we used to sit inside for our meditations. We sat there for nearly six months.

Now, there was a huge hill above and huge rocks above. And there were lots of snakes and lots of scorpions because these hills are all homes of snakes and scorpions only. So, all of these snakes and scorpions would go all around us. Now, there was no lights, so we could not really see them. Only when some of them would crawl on top of us, we would know or feel the cold snake going on about. So, while sitting, if I felt cold, then I would see and then look and maybe one snake was passing or crawling over me. And there was nothing I could do. But we had to sit and we did our meditation.

Now, it is Master's Grace that not a single scorpion bit us or not a single snake bit us. And it was pitch dark in the cave. But we sat there for six months doing the meditations.

If there is true love, then we have those strong pangs of separation from the Master. Then really, there is no fear of death because we only want the manifestation of the Master within. So, that way, we do devotion also fearlessly.

So, therefore, for doing that devotion, you need a very firm resolve. You need that commitment and that faith. And only then, you will be able to do that devotion. If you are too much of a wavering mind, then devotion is difficult.

Man ko maar karen asavaari,
Gagan kot vah ley ghiraai.
Khaai sunn paar maidaana,
Mahaasunn naaka parmaana.

So, then He says, "There is a Saint Who is an army man. Like a Saint, he goes about it in this warfare of devotion. Only then, he will be able to succeed on this Path." And only such people then can go within. They leave the nine doors and then they go inside and they cross the Par Brahm and cross the higher planes and they can see everything within.

Bhanwar gupha ka phaatak thoda,
Sheesh mahal satguru dikhlaai.
Adhbuth leela ajab vahaan ki,
Kiran kiran sooraj darshaai.

So, thereafter, the soul goes further. That Saint goes further. He goes into Bhanwar Gupha. Bhanwar Gupha is a very beautiful place where the Sound of the flute can be heard. And it is there that the soul realizes that it is an element of God Almighty. And it shouts out to God Almighty because that realization comes upon it that it is, indeed, an element of God Almighty. And it calls out to God Almighty. And, from there, it goes further to Sach Khand.

And, in Sach Khand, the soul gets the Darshan of Sat Purush, God Almighty, where from each cell of His body, there are millions and tens of millions of suns and moons and stars that shine through each cell of His body. After that, the soul, with this Darshan of God Almighty, of Sat Purush, it gets the luminance of sixteen suns. So there, it becomes a Saint, or it becomes a Sant, and it becomes fully satiated and it gets its True Home. It gets its True Father.

So, He says, "That is our True Home. That is our True Family. And there in the family, nobody leaves us and we are infinitely blissful in that place, in that house of ours."

This world is temporary, and here, whatever we call as 'family', or whatever we believe as 'our possessions', they leave us. But it is infinite in our True Home. And there, we have all the other souls who are with us throughout.

Sooraj sooraj jot niraari,
Chandr chandr kotin chhabi chhaai.
Ghat akaash aughat parkaasha,
Lakh akaash kotin parsaai.

He says, "That is a very unique and a very amazing place and there is not one sky, but there are several skies. And all that we see within here is all contained there. And one can only go there and see to understand."

Yeh leela kuch ajab pech ki,
Ulat palat koyi gurumukh paayi.
Kahaan lag barnu bhedh agaa.dha,
Jo koyi laave sunn samaadhaa.

Then, Swami Ji Maharaj says, "Beyond that, the two places further are completely beyond our imagination. And they are beyond whatever we can fathom and explain in words. One can only understand the uniqueness of those places when one goes there."

Samajh boojh goonge gud khaai,
Jo koyi laave sunn samaadhaa.
Akath akah kee baath niraali,
Kyonkar kahoon banaai.
Radhaswami raaj chipe ko,
Pargat kar sarsaai.

So, Swami Ji Maharaj, later in this Bani, has now explained about the planes within. And He says, "They are so unique that it is like we give jaggery to a person who cannot talk. And he enjoys the taste of that jaggery, but he cannot explain what that taste is. He can only express his happiness in eating that jaggery."

So, Swami Ji Maharaj has said, "I have explained, or tried to explain to you, whatever are the secrets of those places. I have tried to explain in words here, but actually, when you go there only, you can see how unique and amazing these places are."

Akath akah ki baath niraali,
Kyonkar kahoon banaai.
Radhaswami raaj chhipe,
Pargat kar sarsaai.

Radhaswami.

07

Meditation Talk

14 Aug 2023 – Morning

When We Manifest The Radiant Form Of The Master Within, We See The Master Everywhere— Whatever We See, We See The Master In That Form

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During Sawan Singh Ji Maharaj's time, one of His initiates — Bhai Wazira — he was a Muslim, and he used to do a lot of seva and Dhyan Bhajan. So, he would do seva and Dhyan Bhajan continuously. And when he opened his Third Eye, he started seeing his Master everywhere. He had manifested the Master within and he was seeing the Master in all the beings. So, such an experience, he could not digest and keep to himself. So, what he was doing was, wherever he saw his Master, he would go and embrace Him.

When he saw the eucalyptus tree, he saw that it was his Master. He would hug the tree and say, "Master, You are standing here."

Or, if a cow or some cattle passed, he would hug the cow and say, "Maharaj, You are walking here."

Or, if a dog was going somewhere, he would hug the dog and say, "Maharaj, you are going outside." He was seeing his Master in everyone.

So, when he could not digest his experience and keep to himself, he started outwardly showing this, and others started feeling jealous about it. And there was jealousy amongst the other sevadars. And then, someone went and complained to Sawan Singh Ji Maharaj.

So, when they complained to Sawan Singh Ji Maharaj, He did not like it. And He said, "Why is he showing this outside to everybody?"

So, they said, "Yes, this is how he is displaying it."

So, Sawan Singh Ji Maharaj got annoyed, and from that point, the experiences of Bhai Wazira stopped.

When some outside wealth comes and we get deprived of that wealth, we feel very sad. But when we get this spiritual wealth like this, which we have worked so hard for, and when that wealth is deprived, then the feeling of sadness is very high.

So, he then tried a lot. He tried to meditate and, day and night, he was meditating. But his soul was not going within. So, he continued trying to do his meditations and he stopped eating. So, that way, in fifteen days, he became extremely thin and was only left as a bony structure.

There were some good sevadars also and they felt very sad for Bhai Wazira and they felt that they should try to beg forgiveness from Sawan Singh Ji Maharaj. Because if this continued, then Bhai Wazira would not be able to live long.

No one, however, had the daring to go to Sawan Singh Ji Maharaj and ask Him to forgive Bhai Wazira. So, they went to two old initiates of Baba Jaimal Singh Ji Who was staying in Sawan Sarai. And they requested them, they asked them to go and meet Sawan Singh Ji Maharaj and get forgiveness for Bhai Wazira because, in the current state of affairs, he would not be able to live long.

So, that sevadar told them, "Bhai Wazira has not eaten and it's been almost twenty days. He's weeping because of what has happened. And, if this continues, he won't be able to live beyond three to four days. So please, beg for forgiveness from Sawan Singh Ji Maharaj."

So, the two of them agreed and, next day, they went to see Sawan Singh Ji Maharaj and they climbed a floor. They were quite old, but they went up. And when they went up and sat in front of Sawan Singh Ji Maharaj, they requested Him and begged for forgiveness.

So, when they asked for forgiveness, Sawan Singh Ji Maharaj asked them why they were asking for forgiveness?

Then, they said, "It's not for us, but it is for Bhai Wazira because he's really very depressed and he's not eating food and his health is also deteriorating. So, we request You to forgive him for whatever he has done."

Then, Sawan Singh Ji Maharaj summoned Bhai Wazira and He asked him to come. And He saw that, indeed, Bhai Wazira had become very frail and he could barely stand. So, he scolded Bhai Wazira, and He said, "Why are you showing off your spirituality? You should not show your experiences to others and show off to others."

Bhai Wazira begged for forgiveness, and he said, "I will never do this again."

So, Sawan Singh Ji Maharaj said, "If you do this again, you will lose all your spirituality forever."

So, Bhai Wazira promised that he would never show this again.

Then, Sawan Singh Ji Maharaj said, "Okay, you sit down for meditation now." And He opened up the experience again that Bhai Wazira was getting earlier.

After that, Wazira stopped talking to anybody because he was scared to show the experiences by mistake. So, he stopped talking. And, his name, people started calling him 'Moni Wazira'. So, that became his name after this.

So, when we go in and we manifest the Radiant Form of the Master within, we also get the same experiences. We see the Master everywhere. Whatever we see, we see the Master in that form. And that continues for a few days.

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The time is good and the atmosphere is quiet. So, let us get connected with our Simran and Dhyan.

08

Meditation Talk

14 Aug 2023 – Afternoon

All The Gurumukhs Care For The Possessions Of Their Masters As Keepsakes In Remembrance

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In Delhi, there was a great Saint — Nizamuddin Auliya. There is now a railway station by His name. One of His disciples — Amir Khusrow — was a minister with the king of Dubai. And there was something where he did not agree with the king and he decided to return to India. So, he returned with all his belongings.

So, he was returning and all his wealth had been put on seventeen camels and he had tied all the camels together, one to the other. And he was on the first camel and he was pulling them as he returned to India.

So, here, at Nizamuddin Auliya's place, there was one brahmin. He needed money for getting his daughter married, so, someone had told him, "You go to Nizamuddin Auliya and He'll help you get the money."

So, listening to him, he went to Nizamuddin Auliya. When he reached the house of Nizamuddin Auliya, he saw that it was a very ordinary cottage that He was staying in — and He used to sit there and meditate. So, the brahmin came and told Him that he wanted help and that is why he had come to Him.

That brahmin was a poor brahmin. He did not have any landholdings also. So, nobody was willing to lend monies to him also. So, he had therefore come to Nizamuddin Auliya, seeking some monetary help.

Now, Nizamuddin Auliya told him, "Okay, you sit a minute and wait. I don't have anything to offer you right away. But maybe one of my disciples may come and they may offer you something."

So, that way, the brahmin stayed three days with Nizamuddin Auliya. And he observed that, whoever was coming to take His Darshan, they were all kind of poor people. He did not notice anyone who was very wealthy and who came and gave a lot of seva to Nizamuddin Auliya.

So, after he sat for three days, he felt that it was not likely for him to get any monies like this. So, he told Nizamuddin Auliya, "It's okay. I will try somewhere else to get some money. But I cannot keep waiting like this."

So, Nizamuddin Auliya felt that it was not right to have this brahmin leave empty-handed. And there wasn't anything really to offer him, so He took one of His shoes — a leather shoe — and He wrapped it in a cloth and He gave it to the brahmin. And He told him, “On your way back, maybe you try to sell this and you may get some money to eat something or have some snacks while you're returning.”

So, when that brahmin was walking back home, as he was returning from the other side, Amir Khusrow was coming with his caravan of seventeen camels. And when they neared each other, Amir Khusrow started getting this wonderful fragrance and he started feeling a sense of happiness. He looked here and there to see what was it that was giving him that fragrance and that feeling of well-being and happiness? But he could not notice anything. And as that brahmin passed him, as they crossed each other, that fragrance started coming from behind. So then, Amir Khusrow felt, “It must be something that this brahmin is carrying which is giving me that fragrance and that happiness.”

So, Amir Khusrow ran towards that brahmin, and he stopped the brahmin and asked him from where he was coming and where he was headed?

So then, that brahmin told him that he was coming from Nizamuddin Auliya's place. And then he related what had happened, and that he had gone there, hoping that Nizamuddin Auliya would give him some money for getting his daughter married. But then, he had waited for three days and nothing had happened. And finally, he had to leave from there.

So, then he told him that he had not got anything. Then finally, Nizamuddin Auliya had given him his old shoe and that is what he was carrying with him.

So, Amir Khusrow asked him to show that shoe, and that brahmin had tied that shoe around his waist. He removed it and he showed it.

And Amir Khusrow recognized that, indeed, it was his Master's old shoe which was there. So, he asked him whether he would be willing to sell that shoe?

And then, the brahmin said, actually, this shoe had been given to him so that he could sell it somewhere and get something to eat, some snacks to eat, while returning. But it was an old shoe, so he was feeling embarrassed to even offer it to anybody to sell. So then, he offered it to Amir Khusrow.

And Amir Khusrow said, “Look, I have my wealth stacked up on all these seventeen camels and the wealth on one camel is enough for my lifetime. So, I will retain one camel load of my wealth, and the rest of the sixteen camels I can give in exchange for this shoe."

So, Amir Khusrow took out one camel and the rest of the sixteen camels were tied. So, he gave the rope of those sixteen camels to this brahmin in exchange for his Master's shoe.

That brahmin was extremely pleased with the offer and he took those sixteen camels. And Amir Khusrow was a very wealthy person. By inheritance also, he was very wealthy, and he was also working at a very high position. So, he had a lot of wealth on those sixteen camels which he was carrying. And the brahmin happily took all that and got his daughter married off very well. And he made a big house for himself, and his whole family was very prosperous thereafter.

So then, Amir Khusrow took that shoe of his Master and he went to the ashram of his Master. And there, after washing his hands and feet, he carried that shoe on his head, and he went and met his Master. And then, he offered that shoe to his Master.

So, Nizamuddin Auliya asked him, "Where did you get this shoe from?"

He asked him where he got this shoe from? So, Amir Khusrow told Him, "I met this brahmin on the way, and he was carrying this shoe which You had given him and I bought it — I gave him sixteen camels of my wealth of seventeen camels. And, with that, in exchange, I bought this shoe. That's how I got this."

So, Nizamuddin Auliya told him, "Okay, you got it very cheap."

So, that way, the gurumukh disciples of the Masters have seen Their Radiant Form within. They understand the importance of the Masters and Their belongings. And they really care for and value the belongings of their Masters.

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So, like that, at the time of Sawan Singh Ji Maharaj also, Bibi Lajo was helping Him tie His turban, and when He saw that cloth, He opened that cloth of that turban. He saw that it was torn at a place and He told Bibi Lajo, "This turban is torn. This cloth is torn. So, you discard it and bring a new cloth."

Then, she folded it carefully and kept it with her. And she brought another cloth and tied the turban.

So, He noticed that she was keeping it very carefully to be kept in the cupboard. So, He said, "Why are you keeping that torn cloth? You discard it."

So, she told Him that she wanted to keep it with her as a very priceless belonging of His. And then He was pleased, and He told her, "It is good that you value it because, likewise, even I had been given Parshad by Chacha Ji (*He was a successor of Swami Ji Maharaj*). So, He said "I was also given a shawl and Prashad from Chacha Ji. And I ate that Parshad and I have always kept that shawl. So, whenever I give initiation also, I wear the shawl and I sit for meditation for some time. And then I give initiation."

So, that way, all the gurumukhs care for the possessions of their Masters.

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The time is good and the atmosphere is quiet. So, let us make the most of it and sit for meditation.

09

SATSANG

14 Aug 2023 Afternoon

The Master, God Almighty, Naam, And The Soul, These Are Four Indestructible Things In This Creation — Everything Else Is Subject To Destruction

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The paathi sings the Bani of Sant Paltu Sahib...from the book: Paltu Sahib ki Bani, Kundaliya 145

Bhakti beej jab bovai, nisi din karein bibek,
Bhakti beej jab bovai, nisi din karein bibek.

This is the Bani of Param Sant Satguru Paltu Sahib. So, Paltu Sahib says, "If you are sowing the seed of devotion in your hearts, then you have to nurture it so that it can yield flowers and it can yield fruit."

When we plant a tree, initially, we have to take care of it. Because if we just plant it and leave it, then the nature, the sun and the wind will make it dry. So, we have to take care of it. We have to periodically give it water. Then we have to nurture it with fertilizer and take care of it to ensure that it is protected. And then, it starts growing slowly.

So, in the same way, when the Masters put the seed of Naam in our bodies, then we have to nurture that and we have to give it the water of Satsang every day and we have to nurture it with the fertilizer of Dhyan Bhajan every day. And then only, it will start growing within.

So, if we don't do that, then that seed of Naam will get wasted within. Firstly, it will not grow. And it will not become a tree and it will not bear fruit or flowers. So, it will just remain like that and will be latent. So, therefore, we have to then listen to the Masters, and They keep telling us, "Every day, you give time, you listen to the Satsangs. And every day, you do your Bhajan Simran." So, therefore, that seed of devotion, which has been sown within us, we have to grow that and nurture it. And gradually, that will grow into a tree and it will yield flowers and it will yield fruit. Those flowers and fruit are our experiences which we enjoy during our meditations.

So, we have to use our time to do what the Master is telling us. Kabir Sahib says, "With each breath, we are losing the value of the three worlds." So, like that, if you don't use this time to do the meditations and listen to Satsangs, then your precious time given for devotion will just get wasted.

We get a limited number of breaths as per our fate deeds. And as soon as those breaths are over, as soon as we have taken that many breaths, we cannot stay for a single second after that.

Nis din karein bibek laagi tab nikaran saakha,
Daar paath bahu phool jatan se jin ne raakha.

So, for those who make the effort and they sit for their meditations, they spend and give time for the meditations, for them, that tree of devotion grows within them. And, over a period of time, that tree bears fruit and that tree bears flowers.

So, where we don't make that effort of doing meditations regularly, then that seed just remains within us and that seed does not grow into a tree of devotion and it doesn't bear fruit. Though the seed of Naam, given by the Masters, is never wasted, it will always be of use, but then we have not been able to grow that into a tree to bear that fruit and it will just remain latent.

Therefore, we have to give that time for Satsang and give that time for doing our meditations. And with that, we will be nurturing that seed of devotion within us so that it can grow and bear flowers and fruit.

Hari charchaa se seenchi gyaan kai baandhe bedaa,
Hari charchaa se seenchi gyaan kai baandhe bedaa,
Pahunche sor pathaal khaath santhan kai kedaa.

So, that tree of devotion, that seed of devotion, needs the water of Satsang to nurture it. And from time to time, regularly, it needs the fertilizer to grow it. And, that way, the Saints have grown Their tree of devotion such that the roots go completely down. And then, they are able to also enjoy that fruit and the flowers that that tree of devotion has given.

When Saints grow the tree of devotion, the roots of that tree go into the Patal; they go into the world below this. It is so strong a foundation on which that tree grows. And that keeps Them steadfast on this path of devotion. Because when the roots have grown so strongly within, then any kind of outside turbulence will not sway the tree and that tree will keep growing.

Pahunche sor pathaal khaath santhan kai kedaa.
Sobhith bruchch vishaal meet phal latkan laage,
Sobhith bruchch vishaal meet phal latkan laage,
Biswaas soyee rakhwaar baiti ke paharaa jaage.

He says, "That tree then starts bearing fruit — first flowers, and then fruit. And the caretaker of that tree within us is faith. If we have faith in our Masters, then that takes care of the growth of that tree. If we don't have a steadfast faith in our Masters, then sometimes that tree grows, sometimes it reduces, because the faith is not constant."

So, if you have a strong faith in your Masters and in your devotion, then you will not get swayed by any kind of praise. If someone praises you, or if someone engages in any kind of slandering, or if you face any kind of difficulties in life, or any tragedies in life, all these things will not be able to sway you and lead you astray from your devotion.

Where that faith is wavering and we don't have absolute faith in our Masters then, if someone engages in some kind of slandering, or we sometimes have ill feelings because of some things that have happened with us and we carry bad feelings about the Masters or about our devotion, then all this is a result of lack of proper faith in the Masters and in our Path.

Bir Singh Baghel was the king in Varanasi and he was a devotee of Kabir Sahib. And he had a lot of love and respect for Kabir Sahib such that, whenever Kabir Sahib would appear in his court, he would step down from his throne and allow Kabir Sahib to settle on his throne and he would sit down. He would never sit at the same level at which he would make Kabir Sahib sit. Such was his love and devotion.

So, Kabir Sahib, looking at the love and affection of Bir Singh, He felt that he should be tested to see how strong his faith in the Master was. And then came the Festival of Holi.

In Holi, the custom is to make a drink which is called bhaang. And in that drink, it is a mix of milk, water, and leaves of bhaang, which are intoxicants. And with that, they put almonds and lots of other spices and they grind all of that together. The more finely it is ground, the more intoxicating it becomes. So, people grind it for a very long time. And after it's a very fine paste, they mix it with milk and water and jaggery or sugar, depending on the taste they want and milk.

So then, this is made in all the houses and, whoever visits, where they offer otherwise tea or coffee, they give bhaang. And it is customary to visit each other's houses and drink bhaang. And as a result of this, the more bhaang you drink, the more intoxicated you get. And everyone is in a very high spirit after drinking bhaang. And once you drink so much bhaang, you also feel very hungry.

So, Kabir Sahib thought, "It's a good opportunity to test Bir Singh on this day." So, Kabir Sahib called for Ravidas — and He called for another devotee of His. That devotee was a lady. She was earlier a prostitute who had become a devotee. But very few people knew that she was a devotee of Kabir Sahib.

So, Kabir Sahib then kept one hand on Ravidas's shoulder and one hand on His devotee, the lady. And, in both the hands, He took two bottles. There was liquid in it which was looking like a drink. And they started walking on the streets — the three of them. And everyone looking at Kabir and seeing the state in which He was walking like that, with those two bottles in His hands, one hand on a prostitute and one hand on Ravidas. Everyone started abusing Him or looking down upon Him. And in the

Festival of Colors, Holi, people throw colors, They throw mud at each other, they throw filth at each other. All kinds of things they throw. So, like that, they started throwing on Kabir Sahib and Ravidas and on that lady. And they were filled with all color and black soil and dirt and filth. Everything was thrown upon them. And like that, in that same form, they walked into the court of Bir Singh.

So, all the people there who were staying, everyone felt, "Kabir Sahib, He's a Saint but He has now taken all these intoxicants and He's completely intoxicated. And it is very unbecoming of a Saint to do all these things." So, all of them were walking behind. And like that, with all the people, and the three of them soiled with all the colors and the filth, they all walked into the court of Bir Singh.

So, the court was in session and Sikandar Lodi had also come there. So, Sikandar Lodi and Bir Singh were in talks and when all this noise and din outside happened with Kabir Sahib walking in, Sikandar Lodi asked Bir Singh, "What is all this noise about?"

So, when he checked outside, he was told, "Kabir Sahib is walking in and all the public is walking behind Him making fun of Him. And he's filled with all filth and dirt and color. And He's walking into the court like this."

So, when Bir Singh saw this, and Kabir Sahib walked into the court, as customary, he did not offer his throne for Kabir Das to sit. And his faith started wavering in his Master because he looked at the kind of state in which Kabir Sahib was, with His hand rested on a prostitute and another hand on Ravidas, and with the drinks in His hand. So, his faith wavered. And, as a result then, he did not offer his throne as he always would. He did not offer it to Kabir Sahib. And all the other kings who were visiting, they started making fun, seeing the Master of Bir Singh in this kind of state. So, that way, Bir Singh hesitated to get up from the throne and offer it to Kabir Sahib for sitting.

So, Ravidas Ji also felt, "The faith of Bir Singh has wavered and he has lost faith in Kabir Sahib. That is why he is not getting up from his throne."

So, meanwhile, Kabir Sahib took the two bottles, and with the water in them, He started pouring it on His feet.

Now, looking at that, Sikandar Lodi, who was also sitting there, he felt, "Normally, a person, a drunkard, never throws his drink like this on his feet." And seeing this, he felt, "There is something more to this action." And he asked Kabir Sahib, "What is it?" Because, normally, a drunkard never throws his drink like this.

So, Sikandar Lodi asked Ravidas Ji as to, "What is meant by all this, because it is very uncommon. So, what is this and explain why this action is happening."

So then, Ravidas Ji told him, "In Jagannath Puri, in the temple — it was around 10:00 AM around that time and the aarti was going on — so, in the process of that aarti, a

fire broke out in the temple and Kabir Sahib was dousing that fire by putting the water on His feet." So, this is what Ravidas Ji told Sikandar Lodi.

So, then Sikandar Lodi told Bir Singh, "I think you should send two horsemen immediately to Jagannath Puri and check whether Kabir Sahib actually came there, or there was a fire in the temple."

So, meanwhile, Kabir Sahib waited for some time, and then He saw that Bir Singh had not offered Him his throne. Then He turned back and walked away.

So, the horsemen reached the following day, because Orissa is quite a distance from Varanasi. So, they reached after a day or so. And then they inquired at the temple with the priests whether, in fact, there was a fire that had happened at such and such a time the earlier day?

So, the priest told them, "Yes, while doing the aarti, there was a fire that had broken out and it spread in the temple. And then Kabir Sahib came to douse that fire."

So, once they found out the facts, Bir Singh felt sorry about it, but he had actually fallen down in his faith towards Kabir Sahib.

* * *

So, when we have absolute faith, then it will never waver. Our devotion — we will never fall in our devotion. But if the faith keeps wavering, then we will not be able to progress on that devotion. And we will fall on that Path.

Paltu yeh bidhi jogaavai upajai gyaan bisekh,
Paltu yeh bidhi jogaavai upajai gyaan bisekh,
Bhakti beej jab bovai, nisi din karein bibek.

Paltu Sahib finally says, "With your power of discerning, if you nurture that tree of devotion and, by nurturing, you have faith in the Master and you spend time in your Satsangs and you do your devotion, you do your meditations, then you are nurturing that tree of devotion and you're growing it."

Paltu yeh bidhi jogaavai upajai gyaan bisekh,
Bhakti beej jab bovai, nisi din karein bibek.

Babaji begins a second Bani of Paltu Sahib at this point...

Paltu sarbas deejiye, mitra na keeje koy,
Paltu sarbas deejiye, mitra na keeje koy.

So, this is the second Bani of Paltu Sahib. In this Bani, Paltu Sahib says, "In this world, you do not make a friend with your heart. Though you can give everything, all your possessions, to someone, and you can share anything with him or her, but with your heart, you don't make any friend. You don't spread your feelings for a friend with your

heart." He says, "Don't make any friend a true friend, because there is nothing worth making a true friend in this world."

Once you have surrendered to the Master, you should have full love and affection towards your Master. So, therefore, you should not then spread that love and affection amongst others or your other friends and relatives.

He says, "Even if the friend gives you everything, he gives you all his wealth and he gives you everything that he has, even then, don't make him a friend. Inside, in your heart, you should only have your love and affection for your Master."

There is only one love that we have, and that love we have to keep at the feet of our Master. And if we spread that love with another friend or friends, then we are not able to have that full love and affection towards our Master. And, His Grace then will not be upon us.

So, therefore, Paltu Sahib says, "Even if someone is giving you everything, don't make him a true friend of yours." Because there is nothing permanent in this world. Everything that we see is subject to destruction. The only thing that is indestructible is the Satguru, Naam, God Almighty, and our soul. These are four things which are indestructible. Everything else is subject to destruction.

So, the Master, God Almighty, Naam, and the soul, these are four indestructible things in this Creation. Everything else is subject to destruction. Therefore, if we have our love and affection in any outside matter, or in any relationship, or with any friend, that is all subject to destruction and will come to an end at the time of death, if not before.

So, therefore, He says, "If you are able to have that love and affection towards your Satguru, then your Satguru is there in this life and He is there beyond this life. And He is with you till He takes you back to God Almighty." So, you focus your love and affection in things that are indestructible and not things that are destructible.

The Masters also tell us, "We have to do all our worldly things, all our duties, we have to fulfill all our duties and go about taking care of our families or our businesses or our service." So, the question that arises is, how can we do all that? Because all that also needs love and affection. And if we don't have love and affection in what we are doing, then how can we do those things?

The Masters say, "You have to discern between what is true love and affection and what is duty?"

* * *

So, have your love and affection at the feet of the Master at all times. In your heart, you carry your Master with you because He is going to be here, and after this life also.

And you be firm in your understanding that you are like a servant in this world. Like you have a servant who comes and he works for you so, whether you gain anything or you lose anything, it doesn't make a difference to the servant. He just does his duty.

Like that, you be very clear in your mind that you are a servant in this world and you are doing your duties towards everything. So, you take care of your children like you have a duty towards them. And you will do it properly. You take care of your families, you take care of your friends, you take care of your businesses, do all of that as a duty that you have, you can say, towards your Master, or towards the world. But when you do this in this manner, then you will be able to withstand all the ups and downs that come in your life.

If you have some losses, or there is a bereavement, or there is some sorrow that you are faced with, you will understand that all of this is something that is the Master's. So, if there is a loss, it is a loss of the Master's.

Likewise, if you have some joy or something coming to you, some increase in your wealth, or growth in your family, or those kinds of things which give happiness also, that also you will now assume that it is something that is growing for your Master. So, when you do this duty and assume this duty for your Master, you will not get swayed by the ups and downs because, whatever is increasing is increasing for your Master, whatever is reducing is reducing for your Master. And you are having that love and affection only towards your Master within.

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So, we can see in the life of Sawan Singh Ji Maharaj, His mother was a little ill — she was carrying some mild illness. And she was an initiate of Jaimal Singh Ji Maharaj. And so, one day, Jaimal Singh Ji Maharaj came within and He told her, "Okay, Bibi, you be ready. I will come to fetch you on Tuesday. Tuesday morning, I will come. You be ready and you have to leave."

So, she said, "Okay." And she told Sawan Singh Ji Maharaj also.

Now, Sawan Singh Ji Maharaj, used to — every weekend, without fail — go to the ashram and do the seva and then He had a Satsang. So, every weekend He was busy with that. So, the entire Saturday, Sunday, went in that and the work had piled up. So, on Monday, when He went to work, He could not finish it on Monday. So, it spilled over into Tuesday. So, on Tuesday, Jaimal Singh Ji Maharaj came to take the soul of His mother. When He came, then He asked her whether she could leave now?

So, she said, "I have not met Barkhurdar. So, I have not met Sawan Singh Ji. He has not come. He has been busy with His work."

So, Jaimal Singh Ji Maharaj said, "Okay, never mind. I will leave one day and I will come after that." So, He went away. And Sawan Singh Ji Maharaj continued to remain busy in His work. So, even the following day, He could not come.

Again, Jaimal Singh Ji Maharaj came and asked her if Sawan Singh Ji had come? So, like that, it went on till Thursday. And only on Wednesday, Sawan Singh Ji Maharaj went and met her. And then, on Thursday, when Jaimal Singh Ji Maharaj came, He asked her and she said, "Yes, I met Him." So then, He took her soul on Thursday.

* * *

So, that way, Saints also live in this world. They take care of Their families. But, other than the Master, They do not get swayed by any other situations that They are faced with in life. Then, if there is a bereavement in the family, that doesn't sway Them. They don't feel very sad with that. Or if there is a birth in the family, then again, that doesn't sway Them with that happiness. So, for Them, happiness and sadness, everything is equal. Because all these are relationships which are but for a few days and people come together according to their fate deeds. And once those are over then, again, everyone goes back according to their own fate deeds into different lifeforms, according to their karmas.

Therefore, we should be worried about our True Home, which is Sach Khand-Sat Lok. And we should never be too worried about what is happening in this world.

So, therefore, don't get swayed by the ups and downs of this world. And don't have any desires built into this. The Saints say, "If there is a desire that you have, that desire should only be of Sat Naam. And everything else, don't have any other worries or any other desires, because all those will bring you back into this world."

All the desires, when we die, we follow our desires and, if we have desires for this world, then that brings us back into this world.

Mitra na keeje koy chitth dai bair bisaahai,
Mitra na keeje koy chitth dai bair bisaahai,
Nis din hoy binaas aur wah nahi nibaahai.

So, have your love and affection only fixated upon your Master. Because He is the one Who is going to take you back to God Almighty. Any love and affection that you have in this world, or any desires that you have for this world, will bring you back in this world and all those are temporary and not permanent, whatever you get in this world.

So, you have that desire in the love and affection of your Master which will take you back to God Almighty.

You have to live in this world like a servant and don't have the desires for this world. Go around your life, doing it – assuming it as a duty towards this world. And fulfill it as a duty towards your Master. If you have desires that draw you into this world, then

again, those desires will pull you back into this world. And you have to remember that nothing in this world is permanent. And it really doesn't belong to you.

There are so many great people who have been born, like Rama, and like Ravana, and they have had huge families. They have had huge estates and huge wealth and kingdoms. But today, there is nothing left and whoever chases all of this wealth and these possessions, at the time of death, has to leave all of this behind. We have to remember that we come into this world empty-handed, and we have to leave this world empty-handed.

So, whatever we have been given as per our fate deeds — as per our Pralabdh — we have to be happy in that. And by happiness, we mean that we have to continue doing our devotion within whatever has been given to us by Providence.

So, each one has been given according to his own karmas, according to his own fate deeds. So, each one is given different fate deeds and each one has, accordingly, different ups and downs in his life. We should not get carried away by what someone else is getting or what someone else possesses. Because each of us has been given our own fate deeds and we should be well reconciled with what we are getting.

Chintha baadai rog lagaa chin chin tan cheejai,
Chintha baadai rog lagaa chin chin tan cheejai,
Kammar garuaa hoy jyon jyon paani se bheejai.

So, you should be happy in what you get and you should not carry worries. Because, if you are carrying worries and you're carrying tension, then so many ailments come upon you. So many sicknesses and so many problems are faced because we carry worries with us. We carry tensions. So, we have to live tension free. We have to not be worried. And that will happen when you have gratitude towards God Almighty for what He has given you. You should have gratitude that He has given you as per your fate deeds.

And we should look at what others have got below us. If we feel that we have got a small house, then you look at the beggars who are on the roads. They don't have a house at all. You are getting two meals, but they are not getting any meals. So, like that, you have to understand and be happy and have gratitude to God Almighty that He has given you whatever you are possessing and whatever has been given to you.

So, therefore, we should unload that ghost of tension which we carry upon us and have gratitude towards God Almighty for everything that He has given us. And if we don't carry these worries or tensions, then we will also be free from a number of illnesses which otherwise we will face if we carry these tensions. So, be happy and have gratitude to God Almighty and you do your devotion within whatever you have.

Jog jagat ki haani, jahaan chith anthein jaavein,
Jog jagat ki haani, jahaan chith anthein jaavein,

Bhakti apanee jaay ek man kahu lagaavai.

He says, "That love and affection is singular. It is one love and affection that you have. Now, if you distribute that in all the pleasures or outward relationships, or your friends and relatives outside, then you have to remember that those are not permanent and we will have to leave all of those behind at the time of death. So, we would have wasted all that love and affection. Instead, have that love and affection at the feet of the Master Who is going to help us here and beyond.

So, focus that love and affection which you have on something which is permanent and not something that is temporary.

Raam mithaai naa chale,aur mitra jo hoy,
Raam mithaai naa chale,aur mitra jo hoy,
Paltu sarbas deejiye, mitra na keeje koy.

He says, "Therefore, in your heart, if you have love and affection towards your Master, you will be successful in your devotion. And that same love and affection, if you have it for others and your friends, then you will not be able to do that devotion."

So, therefore, Paltu Sahib says, "Don't have true love and affection for anyone outside, except for the Master."

We see so many rishis and munis, they have gone in the midst of jungles, or deep in the Himalayas or the mountains, and they have lived in the caves away from any other civilization. And there, they have lived on very paltry food, like some roots and some fruits, or leaves, and things like that. And they have sacrificed everything else. And the reason — the main reason – for doing this is that they have not wanted to get again entangled in any relationships around them and have tried to keep that focus of love and affection, trying to seek God Almighty in their austerities, or in whatever practices they have tried to follow. So, that has been the main reason why they have gone and stayed in such obscure places, so that that love and affection doesn't get distributed.

So, in Sant Mat, the Saints have said, "You have to be brave and you have to not run away from your responsibilities and your households. And you have to, within those households, within your continued responsibilities, you have to be a recluse. You have to be a recluse because you have to have that love and affection focused on the Master and do your devotion while staying within the surroundings of your families and your loved ones or your workplace. And that is why They say, "You have to be brave."

So, unlike those people who have run away in the hills and the jungles and tried to keep physically away from people and tried to maintain a distance, trying to keep that love and affection focused, you have to be brave to face that. And within those relationships, you should be brave enough to maintain your love and affection for your Master and continue to do the duty towards your families. And that is where that

bravery is required in order to be that discerning between what is love and affection and devotion, and what is a duty towards your family.

Raam mithaai naa chale,aur mitra jo hoy,
Raam mithaai naa chale,aur mitra jo hoy,
Paltu sarbas deejiye, Mitra na keeje koy.

Radhaswami.

Paltu Sahib's Bani is very small. He writes very small Banis. But in Paltu Sahib's Bani, the understanding is so deep and so many secrets are unfolded. And that understanding is given out in these small paragraphs of Banis of Paltu Sahib.

10

Meditation Talk
15 Aug 2023 – Morning

We Receive Grace From Our Satguru And Any Successor We Are Graced To Find — As All The Saints Are Very Much Connected With Each Other

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In 1985, when I went to attend the program of Sant Ajaib Singh Ji in Bombay, it was in Kutchi Lohar Wadi, and there was a queue for the Darshan – and I had another ten satsangis from Andhra, and we had all gone together. So, when we went in, Sant Ji closed the door behind me, and He told the others to wait. So, then He asked me to sit down.

When I went there, it had been almost fourteen years, fourteen years had passed, and I had been staying in Karnataka and Andhra, and I was quite dejected staying there. So, I wanted to go back and stay in Varanasi. I wanted to go back.

In Sant Mat, it is important that we have our own earnings and our own livelihood, and we don't remain dependent on anyone. So, I wanted to go back and do some livelihood there and do some earning of my own.

We have farms there in Varanasi, so I felt, "I will do farming there and I will do my Bhajan Simran when I go back." And I had, accordingly, also written a letter to my parents. They were also very happy that I was returning after fourteen years and they felt that I could help them in the farms and they were quite pleased that I was coming back.

But Sant Ji told me that I should not return to Varanasi, and I should, instead, go back to Andhra, and when I go back, I should do Satsangs in Andhra Pradesh. He told me, "The saplings that Somanath Baba Ji has planted, you should go back and you should water those saplings and help all of those in the sangat who have been initiated by Somanath Baba Ji." And He said, "I am telling you this with the authority of Somanath Baba Ji because I'm currently doing the same for Somanath Baba Ji. And it is with His instructions that I am telling you that you should do this."

So, I was actually quite tired of being in Andhra and Karnataka, and I was staying in several caves there and I was doing my meditations. And really, I had made up my mind to go back.

So, when Sant Ji told me that, no, I should not go to Varanasi, and instead, go back to Andhra, I was quite disappointed. But then He kept telling me and tears kept flowing down my eyes. And for nearly forty-five minutes, He was explaining to me – and I was crying and He was explaining to me. And in those forty-five minutes, He told me about His life history and how He had followed the instructions of Kirpal Singh Ji Maharaj. He said, "You should also do the same. You should listen to the Satguru and it is the Satguru Who does everything. So, you should listen to what He says and do accordingly."

And then I also got scared if I disobey the Master — and one doesn't know in what way the Master has decided and given that instruction — so, if I disobey, then maybe I will never get happiness in my life and I will always be disappointed.

Then, finally, I made up my mind and, as He had instructed, I told Him, "Okay, I will follow whatever You say and I will go back to Andhra." So, following His instructions, I came back to Andhra. And, in the hilly and the jungle areas of Andhra, I sat and I did my devotion there.

Both the great Masters – Somanath Baba Ji and Ajaib Singh Ji — They extended all kinds of Grace upon me. So, both of these great Saints helped me in all possible respects. They showered Grace upon me in terms of spirituality, in terms of material help, and all kinds of help, it is with Their help only that all this is possible. And so much so that, in three programs in Mumbai of Sant Ji, when I attended, after the program got over and after the sangat left, people would take Darshan – and as you know – whatever little seva they gave, that was kept in the bucket. And Sant Ji would call me at the end of the program. He had a resting room upstairs and He would call me there. All the three programs, He did this, and He called me, and then He locked the door behind me, and then He would ask me to get those buckets of seva and empty the contents of the buckets. Then He said, "Okay, now you pack these up." And we would then count and make bundles of different notes. So, He would count hundred rupee notes, and five hundred notes, thousand rupee notes. And I would make bundles of fifty-rupee notes and ten-rupee notes. Like that, we would make the bundles.

I used to always be very scared of sitting in front of Sant Ji. And I used to always wonder how long this is going to take and how much time I have to sit in front of Him. So, we would count, and then, finally, he would wrap everything in a black plastic and put a rubber band and then give me all that seva. And then He would tell me, "Okay, you go and take care of your ashram and spend it on the sangat. You take it with you. And don't tell Pappu Ji about it."

So, whatever you are seeing in this ashram or in Guddella, everything, all that is with the Grace of the great Masters. Otherwise, without Their Grace, I was nothing. So, I didn't even have the capability of giving Satsangs or speaking in the Satsangs. It is only these great Saints Who speak, and I just simply carry out Their orders. And They tell me whatever I have to do, and I do that.

So, in that last program, in the Delhi program, in 1997, I was attending that, and there was a lady who had come from Anandpur. She got someone with her and, at the time of initiation, I went to meet Sant Ji and I told Him, "This lady only speaks Telugu. She doesn't understand Your language. But I don't know how she has got so much faith and she has developed that faith in You. And she has taken some help to come here and seek You and get initiation."

So, I had never seen her in any of our programs here. And her husband was a teacher in Anandpur, and she used to do some household work. So, I was very surprised myself to see how she had managed to come all the way to Delhi on her own. And she was the last initiate. So, I took her to Pappu Ji's house, and Sant Ji was staying on the top floor. And I went there and then I told Him and requested Him that she wanted to take initiation.

So, Sant Ji told me, "Okay, you call her tomorrow. And, in the basement, in the ground floor, you give her initiation."

So, with folded hands, I told Sant Ji, "This is not my work. I cannot give initiation. This lady has come to get initiated by You. And if I initiate, then she will have some kind of repentance that someone else has initiated her. And her whole life, she will keep feeling like that. So please, don't do that. You only, initiate her."

So, He told me, "Nevermind, I am telling you to do it. So, you do it."

But then again, with folded hands, I told Him, "No, if You are here, I cannot do that." So then, I told Sant Ji, "You please give her the initiation, and then I can explain everything. I can explain the theory to her in Telugu." So, finally, Sant Ji agreed and He gave her the initiation and I explained everything to her. She was the last initiate of Sant Ji.

All the Saints are connected. All of Them are drops from the ocean of God Almighty. And all of Them come into this world. And when They go back, They again merge back into the ocean of God Almighty. So, They are all very much connected to each other. And They also have meetings in the Brahm. They sit together in the Brahm, and They have a very good and loving relation between each other. It is only the sangat which creates these differences.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

11

Meditation Talk
15 Aug 2023 – Afternoon

Today, We Are Receivers; We Take From This World — When Transformed By Naam, We Become Givers Into This World

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All the Saints have sung the praise of Naam. It is said that with tens of millions of good deeds of previous lives, we get a human life. And then, with the Grace of God Almighty, we get the company of the Masters. And, with the Grace of the Masters, we get initiation.

God Almighty has made a very unique lifeform as a human. What He has placed in the human form, He has not placed in any other lifeform. In this human form, God Almighty has placed His entire Creation. And He has kept all the planes within, and He is Himself sitting in this human form. And the Path to go back to realize God Almighty, that Path has also been placed inside this human form.

This is the lifeform in which the soul can get its salvation. And the rishis and munis say, "This is the lifeform where one can transform from being a human being to being God Almighty."

So, we do not get this human life just like that. It has been bestowed upon us as an opportunity to get out of this ocean of life and death. And that is due to the good deeds of millions of lives. And, with the Grace of God Almighty, we have got this opportunity because God Almighty feels that, using this opportunity, the soul — which has been suffering all along — can get free, can get salvation and get out of this ocean of life and death.

This is not just a body of blood and flesh. In this body, there are countless treasures which have been kept by God Almighty. And, in this body, if one follows the Teachings of the Masters, he can transform from being an ordinary human being into God Almighty. So, following the Teachings of the Master, if we do our practices and we focus our attention at the Eye Center, then we can leave these nine doors and come to the Tenth Door. From there, we can see for ourselves, the six chakras below. And, in that, we can see Brahma, Vishnu, Mahesh, and three hundred and thirty million gods and goddesses. And these are all real gods and goddesses that we can see.

Above the Eye Center, there is Brahm, Par Brahm, and then, Sach Khand. And there are all these planes where there are a lot of souls which stay.

This is the body which can transform from human to a God Almighty. It is also called a 'Kalpataru', where if one resolves for any particular thing or a desire, he can actually achieve it in this human form.

So, in this life, if one resolves to go and meet God Almighty, and then he has that commitment and he has that love and affection developed, then he will definitely be able to go and meet God Almighty. So, this is a very unique and very rare opportunity, and this body is priceless. Each breath we take is equal to the three worlds.

Those who have followed the instructions of the Masters, they have meditated for three, four hours a day. And, following the Teachings of the Master, they have gone within and they have manifested the Radiant Form of the Master within. They have experienced all this — what is being said.

When they go within, they realize God Almighty. They see for themselves, and they really understand and appreciate the true and priceless opportunity of this human form that has been bestowed upon us. And once inside, they get the abundance of treasures that are given by God Almighty. And where today, we are receivers — we take from this world — we become transformed into being givers into this world.

But what happens is, when we get initiated, gradually, that enthusiasm and that commitment or that love and affection, that reduces and, day by day, we start doing less meditations. And the meditations also become dry over a period of time.

Had we followed the same commitment and had the same love and affection that we had at the time of initiation, then by now, we would be successful, and we would have understood the true value of this life that has been given to us.

So, gradually, we get away from this reality and we get tied up or entangled in all the pulls of the world outside. And that is how our devotion also starts reducing day by day.

Therefore, every day, without fail, we should listen to Satsangs, and we should sit for two and a half to three hours of meditations. If we do that without a break, then we will get successful on this Path. But what we do is, we do it for a few days, then we give a long break, and then again do it for a few days. That way, there is no consistency in the meditations and that doesn't grow. And that is why we are not able to become successful on this Path.

There are people with the past impressions — those who have done devotions in their previous lives – when they come in the company of the Masters, when the Masters speak and They talk about the Teachings, then the words of the Masters pierce these people like bullets and they immediately get transformed with the Teachings of the

Masters. And they never lose faith in the Masters, and that love and affection which they have, that never reduces. So, day by day, their love and affection only increases and they get very strong pangs of separation. And those pangs of separation make them successfully go and manifest God Almighty.

* * *

The time is very good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran as Dhyan.

12

SATSANG
15 Aug 2023 Afternoon

Leave The Worry Of Your Self, This Body, And Everything Around You And Single-Mindedly Focus On Your Meditation

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The paathi sings the Bani of Sant Kabir Sahib...from the book: Kabvir Saheb Ki Shabdavali, Vol 1, Chitaavani aur Updesh Shabd

Guru se lagan katin hai bhaai,
Guru se lagan katin hai bhaai.
Lagan lage bin kaaj na sarihe,
Jeev pralay hoy jaai.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib did this Teaching about six hundred years back. During that time, people were doing all kinds of rituals and deity worships. And Kabir Sahib then started explaining the importance of Naam, the importance of Satguru and Surat Shabd Yoga. He explained all of these to the people.

People were doing all kinds of rituals, but the Vedas and the scriptures also say that there is no salvation without going to a True Master.

It is said that Rama and Krishna, both were avatars who came into this world. They were incarnations of Lord Vishnu who came into this world. But, even then, they had their gurus to teach them here.

In the northern parts, I have seen myself that, when people turn around sixty years old, they go to the banks of the river Ganges, and there they get some pundit. They say, "We have made some guru and we have become gurumukhs."

So, what they mean is that they have taken the teachings from a pundit, and they have left eating all nonvegetarian food. And therefore, from that point, they believe they are gurumukhs.

So, they did not really understand the importance of the Guru. And since pundits were respected — and they have also been talked about in the Vedas and the scriptures — people would go and make them their gurus. And then, they would give some mantra, and thereafter, these people would believe that they have become gurumukhs and that

they will be now going to heaven — depending on which deity they are taking that mantra of.

* * *

So, my Master had His ashram in Kengeri and I stayed there for nearly eight years. I took initiation from Him and I was in the ashram doing seva for nearly eight years.

My Master was a thorough yogi. For nearly thirty-five years of his life, he had practiced pranayamas and he had perfected his yoga and he had reached up to the level of Brahm within. So, he had attained the highest order for yogis. In fact, in Mumbai, on the shores of Mumbai, he had also made a dead corpse alive. And also, in Bidal, a village in Maharashtra where he had moved to, there were no rains for three years. So, he even made it rain there.

So, all these mystical powers are always there with yogis. They have all these mystical powers, but there is no peace of mind. And therefore, he was looking for a Master of a higher order Who would get him that peace of mind. And for nearly three years, he searched in the Himalayas for some Master Who could get him that peace of mind and give him preachings of a higher order.

Now, everyone he met were mostly yogis and many of them were not even as attained as he was. So, he roamed the length and breadth of the Himalayas and he did not find anyone. Then eventually, when he came to Beas in search, he happened to meet one teacher. And when the teacher heard about his search for the Master, he told him, "Since you have come to Beas, why don't you also go and meet Sawan Singh Ji Maharaj?" And then he went to meet Sawan Singh Ji Maharaj.

So, he went to meet Sawan Singh Ji Maharaj, and when he heard the Satsang of Sawan Singh Ji Maharaj, anyway, he had past impressions. Any soul who goes with past impressions, when they go in the company of the Masters, the talks given by the Masters, touch them like bullets, and they get transformed immediately.

So, Somanath Baba Ji, a lot of his questions and queries he had, all of those got settled in the Satsang. And thereafter, he continued staying in the Beas ashram. He was used to wearing just one loincloth. And he used to coat himself with ashes and carry a trident and kamandalu. That was his attire. And when he went there in the ashram, he left all of that. He gave away his trident and his kamandalu and wore white clothes, and he started staying there in the ashram and doing seva.

After about a month, he got initiated and he, anyways, had progressed up to the Brahm within — he used to rise up to the Brahm. So, after that, getting initiated and getting the path for the higher planes was not very difficult for him to do the practices. And, as result, he did his practices and reached Sach Khand. Only when he reached Sach Khand — the soul reached Sach Khand — there was peace and he became a Saint thereafter.

When we do our meditations, it takes us time to leave these nine doors and come to the Tenth Door — or cross these six chakras and come to the seventh. That is what takes a long time. But once you have opened your Third Eye, or come to the seventh chakra, then going further doesn't take too long.

So, he had anyways reached Brahm. So, for him to then do further meditations and go within did not take time. He continued to do seva for nearly seven years in the ashram. And after that, Sawan Singh Ji Maharaj told him, since he knew the language of the southern parts of India, he was told to come in Karnataka and set up his ashram. So, he set up the ashram here at Kengeri, which is about a hundred and eleven acres.

And there, we all used to do seva. We used to do agriculture. And we used to do our farming, do our Bhajan Simran, and the ashram was very self-sufficient.

That way, in the Sant Mat, it is always told, "We shouldn't be dependent on anybody. We should not open out our hand to anybody for seeking donations. Whatever is there should be our own earning. And it should be our own work, our own hard work, we should get our livelihood. And we should do our Bhajan Simran and have an honest means."

So, in this Bani of Kabir Sahib, He says, "Developing that love and affection at the feet of your Master is a little difficult." Because it is not a matter only of this life, but of millions of previous lives. We have filled the world in our mind. And it is filled with everything of or related to the world. And, in order to take all of that out and get that love and affection fixated at the Master's feet, that is something which is quite difficult for the mind to do.

So, in Sant Mat, the first step is to do our gurubhakti. And by gurubhakti, it is not taking a picture or a statue of the Master and putting incense or garlanding it, or putting flowers and doing any kind of a ritual around it. All this is prohibited in Sant Mat. The photographs are kept just so that there is a sweet remembrance about the Master, about the Master's Master, or our Grand Master. So, these are just sweet remembrances that are there – but there is nothing beyond that.

So, it is prohibited to contemplate on a picture or a photograph of the Master. In Sant Mat, we have to try to only contemplate on the form of the Master as we have ourselves seen Him in person. So, when we do that, if we manifest that contemplation within, then that form of the Master will come and talk to us – He will relate to us. But if we simply contemplate on the picture, which is just an object, then inside, it is not going to help us. We will not be able to manifest anything within.

So, what is gurubhakti? Gurubhakti is to listen to Satsangs daily — to listen to Satsangs. And if possible, if time permits, we attend a bhandara, or go and meet the Master in person. And when we go there, we do physical seva. We help in the ashram and help with others there. So, that is seva. And third is to do our meditations – to do our Simran and Dhyan and Bhajan.

So, this is what is gurubhakti, and if we do this regularly, over a period of time, we will be able to cleanse the mind and remove the filth of karmas that have been cast upon the mind and make it pure.

When the mind becomes pure, the attention of the soul which is there in the body, that starts getting withdrawn. So, it withdraws from all the toes of your feet and the fingers, and then goes upwards to the Eye Center. So, gradually, all the attention will get focused at the Eye Center.

So, when we focus our attention at the Eye Center, we open the Third Eye. And when we open the Third Eye, we first experience our own self. We see our own soul, and that soul we see, it has a shape. There is no body, but it has a shape. And we realize that we are the soul.

And then the soul starts rising – it gets skybound. Just like we see the sky outside here, there is a sky inside, and it gets skybound. And then, we manifest the Radiant Form of the Master. Just as we see the Master outside, His Radiant Form is manifested within.

So, once we have manifested the Radiant Form of the Master within, then the Master is always with us. Whether you go to America, or you go to any jungle, or anyplace, the Master, in a second, He is always there with us. But we have to manifest Him first. Then, whatever questions we have, we can directly ask the Master inside and He will answer us. And we can talk to Him inside. It is important for us to manifest Him first. Then, once we have manifested, He is always with us.

So, Kabir Sahib says, "For manifesting the Master within, we need that love and affection towards Him. And we need those strong pangs of separation from Him and from God Almighty. When we have that strong feeling for wanting to meet Him, we have that commitment to want and see Him, or manifest Him — and we have that love and affection — only then, we will be able to go within and manifest Him."

Jaise papiha pyaasa bundh kaa,
Piya piya rati laai.
Pyaase praan talaf din raathi,
Aur neer naa bhaai.

Kabir Sahib talks about the chatak, or the chaukri bird – or the papiha. This bird has the commitment to drink only the drops of rain which are there when it rains in the Swati constellation. During those thirteen or fourteen days only, it drinks water, and it also drinks only the raindrops which fall. And after that, it doesn't drink any water throughout the year. So, it will even give up its life, but it will not drink the water from any other source.

So, once Kabir Sahib observed, when He was walking on the banks of the river Ganges. He observed that this bird, this papiha, it was very thirsty. It was the month of May

and it was around 5:00 p.m. So, this bird fell because of the thirst. It fell in the river Ganges.

So, water of the river Ganges is considered to be holy and pure, but the bird did not open its beak. It could have drunk that water and kept itself alive, but it chose not to drink the water. Instead, it kept its beak closed and above the water and it gave up its life.

So, when Kabir Sahib saw this bird give up its life, it refused to drink that water of Ganges, He was very impressed with the principles that this bird followed and the commitment that this bird had. And He has also written a Bani on this bird.

And He says in that Bani, "If we look at the bird and see its principle and see its commitment for drinking only these drops of rain in the Swati Nakshatra, then we should also invite these kinds of qualities from a bird, because we fall short in terms of our commitment or in terms of our principles in comparison to this small bird. And we should take an example from this bird and have the same principle and commitment towards the Teachings of our Master and towards following the Teachings of our Masters.

Jaise miraga shabad sanehee,
Shabad sunanan kee jaai.
Jaise miraga shabad sanehee,
Shabad sunanan kee jaai.
Shabad sunai aau pran daan de,
Tiniko naahin deraai.

Kabir Sahib gives another example of a deer. The deer loves to listen to a particular flute — a particular sound or melody. And the melody is made from an instrument. Otherwise, the deer is a very agile animal, and it is extremely difficult to catch a deer. But, when hunters want to hunt a deer, what they do is, they go in the forest and they take off their regular clothing and cover themselves with leaves — they cover their entire body with leaves and only leave an opening for their eyes to see. And then they play this instrument which the deer is attracted to.

Once the deer hears that, it is very enchanted with the sound — with the melody coming from that instrument. And it keeps searching for where that sound is coming from. And, eventually, it finds its way to that instrument. And there, when it comes close, it does not notice that hunter's sitting there because he is camouflaged in all the leaves and there are all trees around. So, it can only listen to that melody. And it comes so close and it leans on that instrument. It gets so much lost in that melody that it completely leans on that instrument to the extent that it almost falls on it. And when it is in that state, the hunter easily catches that deer because it is not mobile at all.

So, that deer is willing to give up its life in order to listen to that melodious sound which it is attracted to.

So, Kabir Sahib says, "Just like that deer is willing to give up its life for that sound, like that, a gurumukh — a disciple – should be willing to have that love and affection towards his Master.

Jaise sathi chadhee sat upar,
Piy ki raah man bhaaii.
Jaise sathi chadhee sat upar,
Piy ki raah man bhaaii.
Paavak dekh dare wo naahi,
Hasath baith saraa maai.

Kabir Sahib gives another example of a sati. This practice of sati had been prevalent in the parts of Rajasthan and in the parts of northern India earlier. And even after the British, it continued for some time, and then it stopped.

So, in this practice of sati, where a Rajput would get killed in a battle or he would die, his wife would also be consumed by the same funeral pyre in which she would hold the body of her husband and light the fire herself. So, such was her commitment towards her husband. And such was the love that she had for her husband that she was willing to assign herself to the flames and not live without her husband.

Though she was discouraged by the other people and her family members, they would tell her, "What will happen to your children after you die? What will happen to the rest of your family? What will happen to your estate?" But then, she would not be willing to listen to all of them and she would say, "It has been a very long time since my husband has died and I have to burn his body and I have to also be engulfed by the same fire." And she would happily hold the head of her dead husband on the funeral pyre and put ghee on the wood. And then she would light the funeral pyre herself and she would die without remorse. So, such was the commitment.

And that is what Kabir Sahib says, "Like that lady had that commitment for her husband, like that, a gurumukh or a disciple should have the commitment towards his Master."

Do dal sanmukh aan jude hai,
Suraa leth ladaai.
Do dal sanmukh aan jude hai,
Suraa leth ladaai.
Took took hoyi gire dharani par,
Kheth chod nahi jaai.

He gives another example of a warrior. When the warrior goes in the battle and his only objective is to see his enemy and fight with that enemy — so either he has to kill the enemy or he dies in war or in fighting the enemy. When he's in the battlefield, he cannot afford to think about his family, what will happen about them, what he has left behind, and any other thing. He cannot afford any such distraction. He only has to be

remaining completely focused on fighting the enemy — either killing the enemy, or getting killed in the process. So, Kabir Sahib gives that example — that once he enters the battlefield, then he does not leave that battlefield until he either kills or he dies.

Even in the army, there are orders given, when there is a march in progress, and when the army is marching forward, there is an order that, if any one returns looking at the firing that's happening or the bullets that are being fired, if someone gets scared and runs back, then he will be shot. Those are the orders of the army also so that there is no retreat.

"Once you have embarked on your battlefield or on the march forward like that," Kabir Sahib says, "the kind of love that that warrior has for his motherland, which is motivating him to go and do that fight, like that, we should have the love for our Masters when we are embarking on this march of devotion."

* * *

So, on the eleventh day of the Mahabharata, one of the greatest warriors of the Mahabharata, Karna, was dying because he had been shot by a number of arrows. And in those days, it was a warfare with set rules. And the rules were that, in the morning, once the bugle would blow, then people would start the warfare. And, in the evening again, when the bugle blew, the war would stop and then people would go back to their respective camps.

They would stop the warfare, go back to their respective camps, and then they would be attended to by the medical teams. And they would eat food, rest, and then they would prepare the plans for the next day. And then, again after the bugle, the next day, war would start. It was a warfare of dharma. So, these were principles of the war and these would always be respected.

Now, what would happen was, the noblemen or kings, when they were killed in the battle, their bodies would be adorned with a lot of gold and jewels and all that. So, when the armies would separate, then people — the army people – they would take out all the gold and the jewelry of those kings and they would take it. Because they would collect the wealth like that.

So, when Karna was lying down, people also – the armies who were returning to their camps — the opposite army — they took out his jewelry and his gold earrings, his armor, all of that, and he was lying down like that. And then everyone went to their respective camps. By around six o'clock — 6:00 p.m. — people would return to their camps because they were tired of the fight during the day and they would retire early. So, by six o'clock, all the people would return to their respective camps.

When everyone had returned, Karna was lying there in the battlefield, hurt with arrows, and he was left to die there.

Now, at that time, Krishna and Arjuna, both were standing there, and Krishna told Arjuna, "Today is indeed a very great day. Because one of the greatest warriors and one of the most generous persons that this world has seen or will ever see, he is dying."

So, Arjuna felt, "How can it be?" Because he considered himself as one of the greatest warriors. So, he was shocked to hear what Krishna had to say.

So, Krishna said, "Okay, I will take you there and we will see." Then he changed the form, and he made Arjuna a small boy of about twelve years. And he himself became like a brahmin. And both of them appeared in front of Karna.

When they both appeared, they asked Karna – the pundit, that is, the brahmin, Krishna — asked Karna to give him something. Give him some alms. Give him something in return.

Now, Karna lying there, said to the brahmin, "You have come at a time when everyone has taken all my jewelry and everything I was wearing. All the gold and everything is gone." But 'Karna' as a name, is always synonymous with generosity. So, when people address generosity, they address it with the name, 'Karna'.

So, true to his word and true to how he was known, he said, "I will not let you leave empty-handed. You remove one of the arrows that has hurt me and I will write with my blood on a leaf. And then you can take that leaf, go home, and ask my wife, and she will give you whatever you please from my home. You can take whatever wealth that is there."

Because Karna was always known for his generosity and he had never left a person wanting. Whoever would come and seek anything or ask Karna to give anything, he had never disappointed the person. He had always given him whatever he had asked. Whatever the condition be and whoever that person be, he had never made any distinction in terms of who that person was who was asking, or what he was asking. So, he never made those kinds of distinctions, or he would never discern like that. Whatever was asked, he would give.

So now, Krishna said, "This is not possible. I cannot possibly go to your wife with a letter written in your blood and tell her, "See, when your husband was dying, I made him write this letter to give me something. So, I can't possibly be going to your wife like this."

Now, Karna realized, "This is not an ordinary brahmin. This is Krishna only." So, he said, "Never mind." He remembered, "Okay, I have a gold filling in my teeth." So, three of his teeth had gold fillings. So, he said, "Okay, you bring me a stone and break my teeth and take that gold. That is what I can give you now, if you are not wanting to go and collect it from my home."

Then Krishna, the brahmin, said, "No, I cannot do that because, possibly, I cannot hurt a dying man like this and break his teeth and take his gold. So, I can't do that."

So, Karna then rolled — in that same pain that he was in — he rolled himself and took a stone and he broke his own teeth and he gave that gold filling to the brahmin so that it would save the brahmin from the sin of breaking Karna's teeth.

So, when Krishna saw this, he said, "There is no one else as generous as you are. So, you ask for a boon. And, at this point, I can reinstate your entire body as it was and give you your life back. And I can give you all the wealth that this battle is being fought for — all the lands that this battle is being fought for, I can make people give you all of that."

But Karna said, "Look, I'm a kshatriya. I am a warrior. And a warrior cannot possibly be thinking about his kingdom or thinking about wealth when he goes into warfare. So, if someone says that I fought for asking for wealth, then that is not desirous, or it doesn't reflect well on me as a warrior. So, as a warrior, I don't want any of this."

But then, Krishna insisted, "No, you have to ask for a boon because I will not allow you to die just like that."

So, after a lot of insistence, then Karna told him, "Okay, what you do is, after I die, you set my funeral pyre at a place where no one has been buried before or no one has been cremated before. So, put it on a virgin piece of land, and you set my funeral pyre there and you cremate me there."

So, Krishna granted him that boon. And he meditated. While doing this, of course, Krishna gave him his full avatar. He came back in the avatar of Vishnu. And he gave him the entire manifestation of what he was incarnated from. So, he came as Lord Vishnu and he gave him this boon.

So, Karna actually told him, "I don't want all of this. You have shown me your true form. That itself is a great boon for me."

But after Krishna insisted, then he asked for this funeral pyre to be set as a place where no one has been burned or cremated or buried, Krishna had meditated upon Mother Earth, and he spoke to Mother Earth and asked her whether, on her back, there was any place where no one had been cremated or no one had been buried or no final rites had been done?

So, Mother Earth started laughing and said, "Do you think you're the first Krishna who has come on me on Mother Earth? Because there are so many incarnates like you who have come here. And there are millions and millions of previous years, and there is not even a pin —the land equivalent to a point of a pin — where no one has died or no one has been cremated or no final rites have been conducted. So, there is no place on earth like that."

Then finally, Krishna said, "Okay." And then he told Arjuna to get the firewood and he, in his avatar, cremated Karna on his right hand. He set all the wood and Karna was cremated on his right hand. So, he was the only person who was cremated in the hand of Krishna.

So, such great warriors have come in this world, and such has been their objective and such has been their commitment towards their objective for which they have gone into this battle.

Chodo tan apane ki aasa,
Nirbhay hoi gun gaai.
Chodo tan apane ki aasa,
Nirbhay hoi gun gaai.
Kahath kabir suno bhaai saadho,
Naahi tho janam nasaai.

Kabir Sahib says, "You leave the worry of your self. You leave the worry of this body. You leave the worry of everything around you, of this world around you."

And, single-mindedly, you focus on your meditation, on your Dhyan Bhajan and Simran, and on Naam and your Satguru. Because there is only one love and that love cannot be distributed everywhere. It has to be focused. And focus that love towards something which is permanent. Focus that on your Bhajan and Simran.

The opportunity you have today, you have never had it in any of your previous lives. The fact that you have this human life and you have a Master and you have got initiation, this has never happened before. Because, had it ever happened, you would not be here. You would be in Sach Khand-Sat Lok. So, the very fact that you have got this, it is a very unique opportunity. It is a first opportunity that you have ever had. So, make the most of this opportunity. You have given millions of your heads, millions of your earlier lives. You have sacrificed those to Kal and Maya. So, this time, you take your life and sacrifice it for Naam. Sacrifice it for your Satguru. And in this life itself, you will reach Sach Khand.

We have gone to the Master, not for making our lives more comfortable, or for improving our businesses, or increasing our wealth, or improving our health. But we have gone to the Masters so that we get the salvation from this ocean of life and death, so that He frees us from this bondage and takes us back to our True Home.

So, as we have gone to our Masters, we should then listen to what He has to say. We have to follow His Teachings of listening to Satsang, of doing our Bhajan Simran, as He's saying regularly. And then, in this life, we will make it comfortable, and in the afterlife – that is, after our death also — we will have His support, or the support of Naam, and that will also be comfortable. Because, if you lose this opportunity, which God Almighty has bestowed upon you, to give you that chance of freeing yourself from

this ocean of life and death, if you lose this opportunity, then you will have a lot of repentance.

Chodo tan apane ki aasa
Nirbhay hoi gun gaai.
Kahath kabir suno bhaai saadho,
Naahi tho janam nasaai.

Radhaswami.

13

Meditation Talk

16 Aug 2023 – Morning

No talk was given at this time

14

Meditation Talk

16 Aug 2023 – Afternoon

When We Do The Meditations Regularly, The Experiences And Progress We Make Are Like A Permanent Progress That We Have Made

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We should not look at Bhajan Simran as a burden. And we should develop love to do that Bhajan Simran. Whatever we are doing the whole day round for our families, for the business, for the work, for our homes, all that is work being done for someone else. If our whole life we spend in doing work for everyone else and we don't do our own work, then there is no point.

So, we have to make it a point to write the time and fix the time for our meditation in our daily schedule. We cannot just leave it like that, because then the mind does not accept it. So, we have to make it a point to take out that time and, preferably, if we can do it in the morning — early morning — we should sit for meditations. If not possible in the morning, then you have to stake out a specific time during which you will sit and do meditation.

If we have a fixed time set for meditations, then the mind also accepts it by habit — that this is the time set out for meditations. Otherwise, during the rest of the time, he will always make reasons that there are other things left, and he will bring everything else in front of us and remind us of everything to do and not let us sit for meditation.

Also, when we sit for meditation, we should, preferably, try to sit at one same place. And when we sit in that same place, it becomes a habit of sitting. Because if we keep changing places also, that also impacts our meditation. So, try to fix your place. And when you keep doing meditations at that place, we also charge that place. It becomes pure and it helps us in our meditation.

Therefore, keeping a fixed time for meditation, keeping a fixed place for meditation, and not giving breaks in the meditation — doing it consistently every day and not ignoring to do and taking gaps in that meditation — that will help us in this process of doing our devotion. Because if we take those gaps also, then we will not be able to get success while we are doing our meditations.

We should listen to the Satsangs every day and try to imbibe whatever is being said in those Satsangs – try to bring it into our life — and follow the Teachings that are being explained in the Satsang.

So, by listening to it every day, we will get motivated. And we will also keep on improving upon ourselves. So, we should listen to the Satsang and try to pay attention and try to bring that in our life – try to follow what is being said in the Satsang. And do this every day. Try to attend or listen to the Satsang every day.

If we ignore that listening to the Satsangs every day and we give a gap there, then the mind starts wandering and it takes us away from Satsangs and away from meditations. And, over a long gap, it makes us completely forget and ignore our meditations, our devotion, our Satsangs, and it takes us and puts us in the complete entanglement of outside things.

We should listen to the Masters when They tell us all these things. Because They are not telling you from a selfish interest point of view. They are telling it for our own benefit. It is not that, if we sit for meditations, They get any benefit out of it. It is us doing a benefit for our own selves. So, They are selflessly trying to keep on awakening us and telling us this.

When we listen to the Satsang every day, there is like a magical transformation that takes place within us. And with that, we are able to bring about those changes that are required within us automatically. And we start becoming fit to do the devotions.

We don't maintain a consistency of listening to Satsangs every day — we listen to it someday; we leave it someday. Likewise, we do the meditation some days. If our mind tells us to do meditation, then we do the meditations. If it says no, then we don't do the meditations. Like that, even if for the whole life, we spend listening to Satsang and doing our meditations like this — by giving breaks and by being driven completely by the mind to do or listen to Satsang or do meditations — then we will be at the same place. We will not be able to progress on the Path.

We feel that by asking the Master for showering Grace upon us, He will make us do our devotion and we will be able to do that devotion. But that is not true. If we are not able to help ourselves and do those meditations and listen to the Satsangs every day like He is saying, we will not be able to get that Grace showered upon us.

When we do the meditations regularly, the experiences that we get and the progress that we make, that is like a permanent progress that we have made. And those experiences stand with us, and we can enjoy those experiences on a continuous basis as we do our meditations.

But if we go and plead with the Master time and again, sometimes They shower the Grace and let us have an experience. Those experiences, however, are not permanent in nature. Because the Masters, in order to motivate us or help us, or because we are

asking Them a lot, They shower Their Grace and They let us have that experience. But that's not permanent. We will not be able to sustain that experience.

Kabir Sahib tells the mind, "Everything will happen slowly and in time." And He gives an example of a gardener.

He says, "If the gardener wants the plants to give fruit or flowers, and instead of watering one pot of water, he puts a hundred pots of water or more fertilizer, that is not going to change the nature of that plant. It is still going to give the flowers or the fruit at that particular season." Therefore, the meditations we do, when we steadily do those meditations, we develop and get those experiences and those experiences are sustained. And, on a continuous basis, we enjoy those experiences.

But if we ask for some special experience, that doesn't stay. It is temporary in nature.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

15

SATSANG

16 Aug 2023 Afternoon

Great Are The Saints Who Have Left Their Very Blissful State In The Lap Of God Almighty And Come Into This World Only To Help Others

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The paathi sings the Bani of Sant Paltu Sahib from the book: Sant our Saadh, Bhaag 2

Dhanya hain sant nij dhaam sukh chhadi kai,
Dhanya hain sant nij dhaam sukh chhadi kai,
Aaan ke kaaj ko deha dhaaraa.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib says, "There is greatness in the Saints because, for only the benefit of others, They come into this world."

Kabir Sahib has also said, "The clouds and the ponds and trees and Saints, all four of them, take birth for the benefit of others."

Trees, in the season, are filled with fruit. And they are filled with fruit so that others can eat that sweet fruit. People throw stones to get that fruit – they throw stones on the trees. But the trees just give them, in return, sweet fruit. So, therefore, the trees don't eat that fruit. They do this only for the others.

Likewise, the lakes gather water from everywhere. All the water flows into the lakes. And they gather all this water for the benefit of others. That water, so many animals drink, so many animals stay in that water, and so many birds drink that water. Likewise, the humans also consume the water and they use it for harvesting.

The third is the clouds. The clouds carry water from very long distances. So, they collect the water from the sea by way of vapor; and they collect all this water and travel thousands of kilometers. And then they shower rains in those places which require the rains.

Now, these days, we see they carry so much water — unimaginable water — and we see every day, in northern parts of India, there are cloudbursts and whole villages get washed away by those cloudbursts. So, these clouds carry a lot of water, and they keep raining and they shower rains at different places and they travel thousands of kilometers and shower rains everywhere. And people, if they don't get this rain, they

will die of thirst. We will not be able to get food for eating. So, all this is done by the clouds, just for the benefit of others.

The fourth is the Saints. They also come in this world only to awaken lost souls so that They can bring them on the Path, awaken them, and give them the Teachings, give them initiation, and make them do their Bhajan Simran, and take them back to God Almighty.

They make ashrams; and there are a lot of poor people who come and stay in those ashrams. And They give langar; They give food to so many needy people. So, They are always doing this. They are always providing food for a lot of people; and They also take a lot of trouble traveling from place to place to make Their Teachings known and to awaken lost souls.

So, that is how all these four come into this world for doing selfless service. That is what Paltu Sahib says, "Great are the Saints Who have left Their very blissful state in the lap of God Almighty and They have come into this world only to help others." They leave Their blissful stay in Sach Khand and Their Darshan of Sat Purush. They leave that blissful state and They come in this physical body which is filled with filth. And They come into this world only to help others, and They face a lot of hardship so that They are able to help the lost souls to go back to God Almighty. Because They take bodies here when They come into this world, They are also answerable to the laws of Kal and Maya. They also have to undergo the various illnesses and go through all of that pain, only to do this selfless service.

They only come here to help the dear souls who are lost, who have forgotten their True Father and God Almighty. And They come into this world to awaken those souls and help them to go back to God Almighty.

Gyaan samser lai paithi sansaar mein,
Gyaan samser lai paithi sansaar mein,
Sakal sansaar kaa moh taaraa.

Paltu Sahib says, "They come into this world armed with Their sword of Knowledge – Their sword of Light. And with that, They get rid of the darkness that these lost souls are covered with. And They, with that sword, dispel that darkness and bring Light to those souls."

So, They come and They dispel the darkness in the lost souls and, with that, They bring the Light. And with that luminance, They get rid of greed, anger, lust, and attachment, and ego, which have entangled those souls, and They free those souls from these vices. They cut away that attachment of that jiva due to which it has forgotten its True Father — it's True Home. And They cut away that entanglement and free that jiva and take it back to God Almighty.

Priiti sab se karain mitra au dusht se,

Priiti sab se karain mitra au dusht se,
Bhalii aru burii do'u siis dhaara.

They look at everyone equally, whether he's a friend or an enemy. And everyone, They embrace and They do Their selfless service towards one and all. They come with that sword of Knowledge, that sword of being able to discern, and they make no distinction between what is mine and what is yours, or between friend and foe. For Them, Their vision is equally set on all.

* * *

When Mansur started shouting out 'Anal Haqq' — which means, 'I am God' – the kazis (this was in Muslim countries, Muslim dominated countries), and when he said this out loud, the orthodox kazis, started feeling, "How can a person, how can a human being, call himself God Almighty?" And therefore, they went to the emperor, or the king there, and they complained about Mansur.

So, when the kazi complained to the king, the king told him, "You can give him the punishment as mentioned in your Koran."

The kazi was, anyway, very jealous of Mansur and he disliked Mansur. So, he decided to give him the severest of punishments and he ordered for Mansur to be impaled and to be killed like that.

So, when they were taking Mansur for his impalement, two other Saints came to meet Him. And the two other Saints, one was Sheikh Shibli. And He asked Mansur as to, "What is Love?"

So, They asked Him, "What is real love?" And then, Mansur told Him, "Today, tomorrow, and the day after, you will get to see what is real love."

So, they started with the punishment of Mansur, and first, they cut His legs off. And when they cut His legs, Mansur told them, "You're cutting these physical legs, but my feet are in the lands of God Almighty."

When they cut His hands off, He said that, "You have again cut my physical hands, but my real hands are in prayer in the mosque of God Almighty."

So, the guards, felt, "He is talking too much. So, let us cut his tongue first." So, when they went to cut His tongue, He told them to wait. And He said, "I will pray to God." And He prayed to God, and said, "You are so gracious, O God, that they have made pieces out of my body. They have cut my legs, my hands; yet, I have not even got the pain of a bite of an ant."

So, that way, He said, "I have not felt any pain, so You are so gracious." And then, He told them, "Okay, now you can come and cut the tongue."

So, after that, they took Him to be impaled. So, the process was that, there is a sharp spear which is fixed in the ground. And the person who is to be punished is thrown from a tree on that spear. So, that spear just enters from the anal area and comes out the head. That is the kind of very severe punishment that was meted out to Him.

So, when they impaled Him, the blood that came out of His body as His arms and legs were cut and He was impaled, all the blood which flowed out of His body, all that cried out, "Anal Haqq, Anal Haqq." So, that continued, that voice continued.

So, the kazi felt, "This is not right." So, he asked the guards to collect all the blood with the mud that was there. And then he said, "You burn all this blood up so that the noise or the sound stops."

So, they burned His body and all the blood that had flowed out. In Islam, they don't burn the bodies, they bury the dead. But His body and the blood were all burned because of the sound that was coming. But, the next day, when the body was burnt, from the ashes also, the sound of "Anal Haqq, Anal Haqq", started coming.

So then, again, the kazi felt, "This is not right." So, he asked the guards to collect all the ash and throw the ash in the river.

So, the guards collected all the ashes and they took that in a utensil, and they dropped the ashes in the river. When they dropped the ash in the river, the river got angry and the river started flooding the city of Basra. So, again, the sound of "Anal Haqq" started coming from the river and the river got into full spate and started flooding the city.

Now, before all this had happened, Mansur had told one of the devotees to carry one of His pajamas — and He had expected this to happen — so, He had told His devotee, "When the river comes to flood the city, you go and you drop these pajamas in the river. When the river sees or feels this, then its anger will calm down and it will not flood the city."

So, you can see such a selfless fakir, that even though He lost His life in the process, but He did not want any harm to befall anyone who had done this, or any of the other citizens of that city.

* * *

Even when Jesus Christ was tortured and finally put up on the cross, even He prayed to God Almighty, and asked for forgiveness for all those people, saying, "They are ignorant and they cannot understand what they have done. They are ignorant. So, please forgive them." That is what He begged from God Almighty.

So, that way, Saints are very selfless. And They also see everyone with equal eyes, whether it is an enemy or whether it is a friend. For Them, everyone is equal. And They selflessly work and shower Their Grace equally upon one and all. But it is up to the recipient what he is going to receive from the Master. So, that depends upon the

utensil – how much he can assimilate the Grace that the Master is showering on them. That depends on his utensil, or his acceptance or assimilation of that Grace.

So, when Mansur told Sheikh Shibli, "You will see what love is over the next three days"; when His blood was flowing, then from the blood, there was "Anal Haqq"; then from His ashes, there was the name of "Anal Haqq" coming out. So, such was His love that each cell of His body, each drop of blood of His body, each bone of His body, was resonating with the love for God Almighty.

So, that is why, even the next day after, from His ashes also, the sound of "Anal Haqq" started coming. And when those ashes were put into the river, that "Anal Haqq" sound came from the river also. So, such is the Love from each cell of the body of Mansur.

Mansur had told Sheikh Shibli, "We will see what is true love over the next three days." Therefore, when He was killed, the sound of "Anal Haqq" came from each drop of blood from His body; and the next day, when they burned His body, then from the ashes also, the sound of "Anal Haqq" started coming; and the third day, when it was poured into the river, from the river also, the sound of "Anal Haqq" started coming. So, that way, love was resonating in each and every cell of Mansur.

Daas paltu kahe raam nahin jaanahuun,
Daas paltu kahe raam nahin jaanahuun,
Jaanahuun sant mjin jakt taaraa.

Paltu Sahib now says, "I don't even believe in God Almighty. But I believe in the Saints. Because these Saints have come for the betterment of this world. And They have come to bring in all the lost souls and take them back to God Almighty."

Sahjo Bai, also in Her Bani says, "I am willing to sacrifice my love for God Almighty, but I will not be able to ever forget my Satguru. And the amount of Love and Grace that is showered by the Satguru upon the soul is immeasurable. It is priceless."

God Almighty is very much a part of the jiva. And wherever the jiva goes, the God Almighty is also there. When we were in the body of a pig, there also, God Almighty was with us in the form of a pig. And then, where we went to suffer for the bad deeds that we had committed, we went in the fires of hell. Then, God Almighty also came and suffered with us. But wherever we went, He never stopped us from doing things that would cause us suffering. And He never showed us the Path to get out. So, He was always with us.

So, what was the use of that God Almighty? Because He came through all the pleasures and sufferings that the jiva went through. But He did not get him that salvation. It was only the Grace of the Satguru Who came and selflessly helped that jiva to transform that jiva, and then take him back and meet God Almighty.

Therefore, Sahjo Bai says, "I'm willing to sacrifice all that love for God Almighty, but I will never forget the Love and Grace that has been showered upon me by my Master."

It is only with the Grace of the Master that we are able to manifest God Almighty. So, therefore, in all the writings of the Saints, They have always maintained that it is the Satguru Who is of the highest order.

It is even in the Bani of Kabir Sahib, that when He was once in meditation, before Him appeared His Master — and also God Almighty. Both of Them appeared at the same time in front of Him. And He was faced with the question as to Whom does he bow down to first – whether He bows down to His Master, in which case, God Almighty may feel annoyed? Or does He bow down to God Almighty, in which case, the Master may feel annoyed? And then, Kabir Sahib bowed down to His Master. And He said, "I sacrifice myself at the feet of my Master. Because it is only with the Grace of the Master that I have been able to manifest God Almighty."

In reality of course, God Almighty is God Almighty. But even God Almighty sends His Loved Ones — He sends the Saints into this world. He sends the Satguru into this world. And, for Him, He also cares for the Satguru. And for Him, He gives all the importance to the Satguru for the work that He has been assigned to.

So, God Almighty has asked the Saints to come into this world and to free the souls who want to go back to God Almighty. He has given Them a free hand to do as They please and take the souls back.

So, therefore, though Saints are not above God Almighty, but God Almighty has given Them that authority. And He has given Them that Love, that They are His loving Sons. And He gives Them all that freedom.

Daas paltu kahai raam nahin jaanahuun,
Daas paltu kahai raam nahin jaanahuun,
Jaanahuun sant mjin jakt taaraa.
Sant samsaar mein aaya paragata bhaye,
Sant samsaar mein aaya paragata bhaye,
Naam dhridhaay kai jakta taaraa.

Paltu Sahib says, "Those Saints come into this world where the jivas are entangled in Maya and Kal. And in their net, they are burning and they are suffering."

So, those Saints come into this world and They help and give that peace to those souls. They make them do the devotion and They make them aware of God Almighty. And then, They free them from this net, and They free them from this suffering and sorrow and the clutches of Kal and Maya and take them back to God Almighty.

They come and sow the seed of Naam in the jivas. And They then help that jiva to grow that sapling of devotion. And with that devotion, They awaken that jiva and help him to go back to God Almighty. This help and this Grace that They have extended so selflessly to that jiva is something which can never be valued enough. It is priceless.

They shower so much Grace, and They do it so selflessly. When They initiate the souls, They assume a lot of the karmas — the big karmas, or the big deeds, or sins that that jiva has. Not only this life, but of millions of previous lives, there are such a number of sins that have been committed, where that jiva has to go and suffer in hell to redeem those sins. Those sins are then assumed by the Masters at the time of initiation. And then, they are redeemed by the Master by giving that account to Kal.

Also, at the time of death, the Masters come to fetch the soul. They don't allow the angels of death to come and fetch the soul. And then, They help by opening up the Holy Sound Current so that the jiva can hear that Holy Sound Current, and see the Light within. And, with that, They free the soul from the bondage of this world and easily take him at the time of death. Then They place him at the higher levels, and then take him back to God Almighty.

The amount of Grace that the Masters shower upon the jiva cannot be illustrated or explained enough. Only when we go within, when we open our Third Eye, we can realize and see for ourselves the amount of Grace that the Masters are showering upon us.

And, second-to-second, He is thinking about us and He's showering His Grace upon us. We are unaware of this because our eyes are closed now.

We don't do the Bhajan Simran that our Masters ask us to do. And, with that, over a period, we forget about our Masters also. And, therefore, we are not able to understand the kind of Grace that the Masters are showering upon us. If we follow Their Teachings, and we do our Bhajan Simran regularly, then we can go inside and, ourselves, see the reality of how much Grace They are showering upon us.

Bhajan bhagawaan ko kou naa jaanataa,
Bhajan bhagawaan ko kou naa jaanataa,
Sant yahi hethu avtaar dhaaraa.

When the burden of sin increases, then people resort to a lot of sin and they resort to a lot of violence. And, in such times, the Saints take an avatar, and They come in this world. They come in this world to help the lost souls who are all engaged in sins and in violence, and They bring about a transformation by Satsang and other means. They bring about a transformation and They show the Path to the lost jivas so that they can again start following on the path of nonviolence and on the path of dharma and work towards enlightenment and going within.

With Their Satsangs, They help us bring out our virtues and They try to reduce the vices, which are driving us to violence and driving us to sins. So, They bring about that transformation through Their Satsangs. And They help us to get slowly on the path of devotion. And over a period of time, They bring about that transformation that we start doing full-fledged devotion and we take towards going within and going back to God Almighty.

They come and the souls who are misled are all engaged in sinning and violence. They transform such souls and They put them on the path of devotion. And They make them aware of God Almighty. They make them aware of the Path within and bring about that complete transformation in these jivas. This kind of a transformation brought in by Their Grace is priceless. One cannot thank Them enough for doing this.

Raam ke naam par adal chalaaya kai,
Raam ke naam par adal chalaaya kai,
Kaal ke siis par dhaul maaraa.

Masters come in this world armed with Their weapon of Naam. And They sow the seeds of Naam in the jivas. Now, with those seeds of Naam, those jivas are transformed and they are able to overcome their vices. They are able to overcome Kal and Maha Kal and get out of the realm of Kal and Maha Kal. Even they cannot do anything to those jivas because of the weapon of Naam that has been given by the Masters to them.

This Naam, which is given by the Masters is priceless. It is the Names of the Lords of the higher planes, Who have never come into this world, Who have never incarnated in this world. They are very pure. And those Names are given by the Masters to the jivas.

So, They sow the seed of Naam in the jivas. And with that, They make the jivas fit for doing the devotion of God Almighty, and fit for going back and meeting God Almighty.

Daas paltu kahai rahe sab doobathe,
Daas paltu kahai rahe sab doobathe,
Sant ne pakari kai kihaa paaraa.

Paltu Sahib says, "All the jivas are suffering in this illness, in this bhava-rog. And this illness is the illness of life and death. And they are, again and again, going in this ocean of life and death, and they are drowning in that ocean."

And the Masters come and They extend Their loving and gracious hand to that jiva, and They help that jiva from drowning in that ocean of life, and They take that jiva back to God Almighty.

* * *

There was a gurumukh disciple and he was a rich businessman. He was traveling on the high seas and carrying his merchandise in a steamer. Halfway into the journey, the ship hit a reef and the ship started sinking.

Now, when it started sinking, he prayed to his Guru and a hand came to help him — and that hand was the hand of God Almighty. So, he asked, "Who is it?"

And God Almighty replied, "I am God Almighty. I have come to save you from drowning."

He asked, “Who sent you?”

So, He said, “Your Master has sent me to help you.”

He said, “If my Master can send You, my Master can also come and help me. Why isn't He coming?” So, he refused to take that hand of help of God Almighty. So, God Almighty left from there.

After a while, another hand appeared and that hand offered to help him.

Again, he asked as to who it was?

And He said, “I am your Master's Master. I have come to help you.”

So again, this disciple asked him, “Who has sent You and why have You come?”

He said, “Your Master has sent me to help you and get you out of this.”

He said, “If again my Master has been able to tell You, then He can as well come Himself and help me.” So, he refused to take that hand of help.

And finally, his Master was pleased with him. And He appeared Himself and He took that disciple out — that gurumukh disciple – out of that boat which was sinking and helped him.

So, even in Sawan Singh Ji Maharaj's time, He was traveling by train and He came to Beas. He met a friend of His who was a Christian — he was a Father. He was preaching. And when he met Sawan Singh Ji Maharaj, he asked Him as to where He was going?

So, Sawan Singh Ji Maharaj told him, “I'm going to meet my Master, Jaimal Singh Ji Maharaj.”

So, that Father, asked Him, “I have a doubt in my mind. I just wanted to clarify that with you.”

So, He said, “Okay, please ask.”

And the Father asked Him, “Who is of a higher order? Is it Jesus Christ, or is it Guru Nanak, or is it Jaimal Singh Ji Maharaj Who is your Master?”

So, Sawan Singh Ji Maharaj's replied to him, “The decision is very simple. Just ask all of Them to stand here, and I will tell you Who is of the highest order.”

So then, that Father told Sawan Singh Ji Maharaj, “How is that possible? Because They are no longer there. They have completed Their duties and gone. Jesus Christ is not there anymore, nor is Guru Nanak Sahib.”

So, Sawan Singh Ji Maharaj told him, "That is exactly the point – that They have completed Their duties and They have gone. And today only, the live Master Who I know and Who has showered His Grace upon me is Jaimal Singh Ji Maharaj. So, for me, of course, He is the greatest of all." That answered his question and he became quiet after that.

Daas paltu kahai rahe sab doobate,
Daas paltu kahai rahe sab doobate,
Sant ne pakari kai kihaa paaraa.

Paltu Sahib, in the end, says, "The jivas were going again and again in this ocean of life and death. They were taking birth and dying, again and again, in different lifeforms, and they were suffering. It is the Grace of the Master that He came as an incarnate in this world and He helped the jiva to first understand the Truth. And after that, He gave him initiation and made him aware of what the Reality is, and made him do the practice, made him fit for devotion, made him do the devotion, and then took him back to God Almighty.

So, such was the Grace extended by the Master on that jiva — to help that jiva get out of the clutches of Kal and get out of this suffering and bondage of this ocean of life and death.

Daas paltu kahai rahe sab doobate,
Daas paltu kahai rahe sab doobate,
Sant ne pakari kai kihaa paaraa.

Radhaswami.

16

Meditation Talk

17 Aug 2023 – Morning

You Will Be Happy And Peaceful When Your Mind Is Pure And The Burden Of Karmas Cast Upon It Are Removed Or Redeemed

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Swami Ji Maharaj has pointed out in His Bani, "You do your Simran and Dhyan and you will have peace and satisfaction." So, for that, you should do your Simran and you should do your meditations.

So, when will you be happy and peaceful? You will be happy and peaceful when your mind is pure. And your mind will be pure when the burden of karmas, which is cast upon it, is removed or redeemed. And, to do that, we need a lot of Simran and a lot of meditation.

Even Kabir Sahib has said in His Bani, "You should do your Simran if you want to be happy. Because by doing your Simran, you are cleaning your mind. And when the mind is clean, it is steady. And then you can get peace when the mind is still." But if we don't do our meditations, then the mind continues to remain clouded with all the filth of karmas which is cast upon it and it remains very turbulent. And a turbulent mind is not peaceful, and we do not get peace and quiet and happiness if our mind is turbulent.

In the Bani written on Simran, Kabir Sahib, in the very first line, has said, "By doing Simran, we will get happiness, and by doing Simran, we will be able to dispel all the sadness." Because when we do our Simran, that Simran reduces the burden of karmas on the mind. And when that happens, we get that peace and quiet.

The Simran given by the Masters, the Names given by the Masters, are of a very high order. There is a lot of charging of the Masters and Their hard work, which has gone into the Names that we are repeating. So, that Simran given by the Masters is full of charging and has the effect of cleaning the mind. That way, the Five Names can also be given by a six-year-old boy, but there is a huge difference when the Masters give it with Their charging.

So, therefore, Simran has a lot of power of cleaning the mind. And when we do the Simran every day, we can see for ourselves the kind of effect it has on the mind, and we will be able to observe it ourselves.

The mind has to be connected to Simran. We have to do Simran with love and affection. When we do Simran with love and affection, it bears fruit. And, unlike that, if we just do it outwardly, we don't have that love and affection and we just look at it as some sort of a duty or some sort of a burden to do that Simran, then we will not be able to still the mind. We cannot focus. And that Simran will not bear fruit. So, Simran has always to be done with a lot of love and affection.

* * *

So once, it so happened that Moses got egoistic, thinking that there was no greater devotee than him for God Almighty because he kept visiting God Almighty — just like in the Hindu scriptures, Narad Muni used to go and meet the gods. Like that, Moses used to go. So, Moses got egoistic thinking that he's the only person who has so much devotion for God Almighty.

When he went and he spoke to God Almighty and asked Him once, "Is there anybody else who is as devoted as I am to You?"

So, God Almighty told him, "What are you talking Moses? Let alone humans, but there are such great meditators even in animals."

So, Moses requested that he wanted to meet someone who is a greater meditator and a greater devotee. So, he was directed to a jungle.

God Almighty said, "You look at this jungle. There is a waterhole and, next to that, there is a tree. And, on the branch of the tree, there is a bird which is constantly doing meditation. You go and talk to it and try to do some seva for that bird. Of course, that bird is not going to talk to you because it is so engrossed in meditation. But just because I am sending you, you will be entertained."

So, Moses went there. And when he bowed down to that bird, he asked that bird, "I've been sent by God Almighty to see if I can do some seva for you."

So, after some time, the bird opened its eye and saw Moses. And looking at Moses, it said, "I wouldn't have spoken to you but, because you have been sent by God Almighty, I am talking. And if you can and if you have come here to do my seva, then that pond is there — a water pond — if you can bring it up on the branches next to me, then that will save me a lot of time. Because every time I have to go to drink water, it breaks my Simran and the continuity is broken. So, if that can be saved by keeping that pond of water on the branch, then I just have to put my beak in the water and continue my Simran. So, if you can do that, it will be very helpful."

But then Moses said, "That is something I cannot do."

Then the bird told him, "If you cannot do that seva, then I don't need any other thing. So, you can carry on." And the bird continued to do its Simran.

So, seeing that, Moses was very embarrassed and he realized how much devoted that bird was. How much Simran that bird was doing. Because it doesn't want to break that Simran even for a few moments — for a few seconds — when it goes down to drink water.

Whereas, in our cases, we stop doing Simran for days together and we don't even feel bad about it. So, such is the love and affection that even animals carry in the remembrance of God Almighty.

* * *

So, when we do that Simran lovingly and we do it continuously, then manifesting God Almighty is not difficult. We will be able to easily achieve it. But we seldom do it. And then for hours together and days together, we don't do our Bhajan Simran. So, we have to make it a point to continuously do our Simran in the remembrance of the Master.

If we want to be successful on this path of devotion, then we should just be steadfastly pursuing the practice of Simran. If we just keep doing the Simran, then we will automatically get successful on this path of devotion. We should do it with full commitment. And when we have that full commitment to do Simran, then manifesting our Master, manifesting God Almighty, is not difficult.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let's close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk

17 Aug 2023 – Afternoon

Beloved Master, Please Shower Your Grace Upon Me To Do Better Devotion, Do Better Meditation, And Have Better Control On The Mind

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Sant Ji has written these Banis and His love and affection and faith is reflected in all of these Banis. There is so much love and affection and so much faith in all of these Banis. When we sing these bhajans, we should also understand the meaning of the words so that our love and affection towards our Master also increases when we sing these bhajans.

When we sit for meditation, many times our meditations are very dry because we do not sit with that kind of love and affection towards our Master when we sit for meditation. So, it is always a good idea to sing these bhajans, so that we also inculcate that love and faith and affection that is there in these Banis. And then we can sit with that love and affection and do a better meditation.

When we sit for meditation, we have been doing all the worldly things, and those affect us when we sit for meditation. Because our mind pulls us, again and again, on the matters relating to what has transpired in the earlier hours. So, the mind keeps getting us fixated on the world outside. So, it is better to sing these bhajans so that we can get away from those repetitive thoughts, and then, have that love and affection towards our Master built in. And the purpose of sitting for meditation becomes very clear and we sit and have a good meditation.

So, when we sit like this, after singing a bhajan, our mind will get more fixated at the Eye Center, and we will be able to have a better repetition of the Naam – or better Simran. Simran is the main thing. So, till we get our Simran crystal clear, we will not be able get that fixation at the Eye Center.

Before sitting for our meditation, we should pray to our Master, "Dear Master, my mind is not allowing me to sit for meditation and do the meditation properly. You are God Almighty. You are everything. And You please shower Your Grace upon me so that I'm able to do a better devotion, I'm able to do a better meditation and have better control on the mind."

So, when we pray to our Masters, He also showers His Grace, and slowly, our meditations also start improving, day by day. And we also start being able to get better attention. So, we should look at doing our meditations lovingly. We should not do our Simran, thinking of it as a burden or as a duty. But instead, do it with love and affection. And just like when we do anything outside, we do our worldly work, we don't ask for anyone's permission, and we don't look at it as a burden, and we do that with our full attention and focus.

Like that, when we sit for meditation also, we should not look at it as a burden, and do it with love and affection and with our full attention.

We should sit every day for meditation without fail. And when we sit for meditation every day, we will definitely be successful on this path of devotion. Because the Master inside also sees that you are making your effort every day and you're trying to do your meditations. So, He also extends His hand of Grace. And if His Grace comes upon you on any of these times when you are sitting, doing your meditation, then that will change your path in your course of devotion.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

18

SATSANG
17 Aug 2023 Afternoon

What Is Truth? Truth Is The Soul, It Is God Almighty, It Is The Holy Sound Current, And It Is Satguru

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The paathi sings the Bani of Sant Ravidas Ji...from the book: Ravidas ki Bani, Raag bilaaval

Kya tu sovae jaag diwaanaa,
Jhooti jun satt kari jaanaa.
Kya tu sovae jaag diwaanaa,
Jhooti jun satt kari jaanaa.

This is the Bani of Param Sant Satguru Ravidas Ji. Ravidas Ji succeeded Kabir Sahib and He was a great Saint from Banares. He was born in a low caste as a cobbler. But He did His devotion and that took Him to a very high level. And, so much so, that all the kings, and even emperors, came and bowed their head to Ravidas Ji.

So, Ravidas Ji, in this Bani, addresses the jiva and says, "Why are you sleeping in ignorance?" And He's addressing him as a mad person. So, He is saying, "O mad person, why are you sleeping in your ignorance?"

In our ignorance, we are accepting whatever is false as true, and whatever is true as false. And we are spending all the time in that falsehood. So, the Saints address us and try to awaken us from that slumber of ignorance to see the reality.

So, Ravidas Ji tells the jiva to wake up, and He says, "You have been chasing the falsehood. What you have to stay away from and refrain from, you are tied up in that. And the purpose for which you have come, the reality which you are to pursue, you have turned a blind eye to that."

So, Saints say, "Everybody does devotion, but they are not able to dispel that duality in which they are lost." So, that duality is that people have assumed the falsehood to be true and the truth to be false. And that is how they have been deluded; and they are lost in this duality."

So, what is falsehood? Whatever is subject to destruction, that is false. And whatever is permanent is true. So, if we look at what is subject to destruction, this world is subject to destruction, this body is subject to destruction, all the relationships that we

have, all the possessions we have, all those are subject to destruction. So, all these are false.

And what is truth? Truth is that which will never be destroyed and is never subject to destruction. And what is that? It is the soul. It is God Almighty. It is that Holy Sound Current. And it is Satguru. These are never subject to destruction and they are infinite.

So, Saints say, "In the pursuit of all these falsehoods, in the pursuit of these pulls of the world, we are severely entangled and unhappy. And it is not only us, it is everyone."

There is no single person who can be said to be happy in his entanglement in this world. If we believe that the kings are very prosperous and they are happy, then we should relook at it. Because the kings may have a throne of gold, they may be sleeping on a bed of silver, and they may have their treasuries full; yet, it is the desires that burn within. And those desires keep them unhappy forever.

So, those kings are unhappy, and also, those beggars who don't have that wealth, and who want the possession of that wealth, they are unhappy. So, both, whether one is wealthy or one is a pauper or one is a beggar, all are unhappy.

So, Saints say, "Only those who are happy are the devotees of the Masters who have got themselves connected with the Holy Sound Current." So, those who have directed their love and affection towards the Sound Current, they are happy; and all others who have directed their love and affection outside in this world, they are all unhappy.

So, Ravidas Ji is addressing the jiva and He is saying, "You wake up from your slumber of ignorance. You have been given this priceless opportunity, this life as a human, for realizing the truth; and you are sleeping in your slumber of ignorance."

Jin janam diyaa so rijak umdaave,
Ghat ghat beethar rahat chalaavai.
Jin janam diyaa so rijak umdaave,
Ghat ghat beethar rahat chalaavai.

Ravidas Ji says, "That God Almighty, Who has given you this opportunity, He is taking care of you. And, whatever you need, He is providing and giving it to you and making sure you get it. And whatever you don't need, that He is not providing for you. And He is the one Who is keeping your cycle of breath alive. He's arranging for all the breaths that we take in and leave out. He's running that wheel."

So, that God Almighty is not only providing for you, or humans, but He is providing for each and every organism, each and every living thing. And He is taking care and making sure that they are getting their food, and He is looking after all of them.

In the morning, there are so many birds and they get up in the morning. They don't know which direction they will get to eat. So, they simply fly in any direction, and they

keep flying. And He is so graceful, He is so gracious that, before they go to sleep in the night, He fills their stomach, and He makes sure that everyone gets food.

He is so great and there are so many animals staying in caves or staying in dens or staying in burrows, and there are so many different types of animals, and He is taking care of all of them, making sure that they all get their food and their sustenance, and He is providing for all of them.

So, all these animals don't work in any mills, and they don't do any service or labor, or they don't depend on salaries; and likewise, they don't carry any tensions. They are not worried about bank balances, and they don't have all this stress. This is a legacy of humans. We carry this stress; we carry these tensions. And that is meant for humans.

Jin janam diyaa so rijak umdaave,
Ghat ghat beethar rahat chalaavai.
Kari bandagee chhadi mein meraa,
Hruday kareem savaari saberaa.

So, Ravidas Ji says, "Do the devotion of God Almighty. He has provided for you when you were in the womb of your mother for nine months." There was no one to look after. He took care of you there. And before you came into this world, He also made all the provisions for you to have a family, to have your food, to have the family occupation or earnings through farming, or any other source. He made sure you would be nurtured and taken care of by your family. He provided all of this before you came into this world. And He is worried about you also now.

But we have lost that faith that it is God Almighty Who is providing for us. We have lost that faith in Him. We should have that faith because He has always been providing for you. And He will continue to be providing in the future. So, you should not forget that, and you should be doing your devotion towards Him.

So, do His devotion because He is taking care of you, and He will provide to you as per your deeds. You don't worry yourself. You don't take that stress of trying to think about what you will be getting and how you will be getting, all that is already provided for. And it will come to you. He will provide it in time. You do your devotion towards Him. You have your love and affection towards Him.

He is the Father of all beings, and He is taking care of one and all. Whether someone believes in Him, whether someone doesn't believe in Him, or whether someone is speaking ill about Him, or someone is speaking praises about Him, He is the Father of everyone and He is providing for everyone. So, we should do His devotion so that we get out of this sorrow and go back to Him.

Jo din aavai so dukh mein jaayi,
Keejai kuch rahiyo sach naahi.

Jo din aavai so dukh mein jaayi,
Keejai kuch rahiyo sach naahi.

So, you shed off the 'me' and 'mine'. We are lost in this 'me' and 'mine', and therefore, we have forgotten God Almighty and got His displeasure because we are tied up in the 'me' and 'mine'. So, again, we should get His pleasure and get His Grace upon us. He is our Father. He is always graceful. And He will willingly accept our prayers to Him, or our devotion to Him if we leave aside our 'me' and 'mine' and do His devotion.

It is the ego that has created the veil of difference between God Almighty and us. And it is that same ego which is the cause for us to come again and again in this ocean of life and death and take birth after birth because of the ego. So, if we are able to shed off that ego and do the devotion, then we will get out of this cycle of life and death.

So, we are unhappy because of the pursuit of all these temporary pleasures of this world and they are not permanent. They are there for only a few days, according to the fate deeds. So, if we really want a permanent happiness and a permanent bliss, then we have to do His devotion. And He will definitely be graceful upon us.

Jo din aavai so dukh mein jaayi,
Keejai kuch rahiyo sach naahi.

He says, "You do some action and stop pursuing this falsehood and start doing His devotion. Because all that we are pursuing now, all the 'chase' of this world is for things that are destined for us according to our fate deeds. And we will either get them, or we will be deprived of them, according to our fate deeds. They are but for a few days. So, do His devotion, which is permanent."

So, you shed off this pursuit, and instead, surrender all that actually belongs to Him but which has come to you by your fate deeds. You surrender all that to God Almighty and you lovingly to His devotion.

We are unhappy today because we are in the pursuit of all these things. And if we surrender all of it to God Almighty, then there is no reason why we will be unhappy because we will be doing His devotion and we will be permanently, perpetually happy.

If we see all the Saints, then They have all surrendered whatever belongs to God Almighty — They've surrendered it back to Him. They have not chased those things in Their ego and in the pursuit of all worldly things. They have just given those back to God Almighty, surrendered that, and lived in His Will, and happily done Their devotion towards Him. And that is how They have all been able to get out of this ocean of life and death. And They are all now in a perpetual state of happiness.

So, They surrendered everything to God Almighty and lived in His Will. And They focused on Their Simran and Their meditations, and Their devotion towards God Almighty. Now, by doing that, They were free from any desires, and these desires bring

us back into this world. So, They were free from all desires of anything belonging to this world or belonging to God Almighty.

Sangi chalee hai ham bhee chalanaa,
Door gavan sir oopar maranaa.
Sangi chalee hai ham bhee chalanaa,
Door gavan sir oopar maranaa.

He says, "The place we have to go to, the place we have to travel after death, that is very far off. And those who have gone there have not come back to tell us how far it is." So, these possessions that we have and all the things that we think belongs to us in this world, none of that can be taken with us on that long journey. So, all that has to be left behind.

When we have to atone for the things we have done in this world, we have to go to the Lord of Judgment after death. And this physical body that we have, we have to leave it here only. And the moment the attention of the soul is pulled up and it crosses the Third Eye then, at the time of death, you automatically move into the astral body and leave the physical body here. Then, in the astral body, you have to go and atone for everything that you have done in this life. You have to go before the Lord of Judgment.

Now, the astral body is a very delicate body, such that even if someone pokes a finger, it hurts. So, in that body, you have to go and pay for everything that you have done in this physical body. So, you can imagine the kind of pain you have to go through.

So, when you go inside, when you come to the Eye Center and rise above that, you will see two paths that will be available to you. One is on your left side which goes towards all the hells — there are twenty-seven types of hells — and, on the right side, is the path that goes towards the higher planes.

Swami Ji Maharaj, in His Bani, has also said, "When you reach there, don't take the left, which is the darker path. Take the brighter path, which is on your right."

So, at the time of death, when the angels of death come, they take the soul, they take that jiva, to the left. And there, they produce him before the Lord of Judgment. And then the judgment is given, depending on the karmas done by the jiva. So, it is simply based on the karmas that that jiva has done in his lifetime. And the judgment is given immediately upon that.

So, when they are produced before the Lord of Judgment, those who have quite normal karmas that they have done — they have not had too many sins, and they have not got too many good deeds also, but they have lived a normal life. They have not hurt others and they have gone about their life in a simple manner, they are pushed into the 8.4 million lifeforms. And then they are born as trees, or insects, or all those lifeforms. Those who have done bad deeds, their weight of bad deeds is more than the good deeds, then they are straightaway taken into hell, and they have to start paying or

redeeming the bad deeds there itself. And those who have done good deeds, their weight of good deeds is more than the bad deeds, they are sent to heavens.

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So, once, during Sawan Singh Ji Maharaj's time, Bibi Ralli was sitting in meditation, she had manifested the Radiant Form of the Master within. And she had sat for meditation and some visitors had come to meet Sawan Singh Ji Maharaj and tea was being prepared.

So, while she was sitting, she suddenly started perspiring and trembling and her whole body became yellowish in color. So, Bibi Lajo, who was preparing the tea, observed that Bibi Ralli was trembling and she had become yellow in color. And she quickly ran to Sawan Singh Ji Maharaj and told Him about this.

He came quickly and He saw that she had, indeed, gone towards hell within. And so, He placed His hand on her head, and then He brought her back to her senses. And when she woke up, she would not talk for nearly ten minutes. She was still trembling. And later then, Bibi Lajo and the others asked her what had happened? Why had her body turned yellow and what did she experience inside?"

So, she said, "Today, I've gone to hell inside. Inside, I have gone to see what it is like there. And when I went there, I saw the angels of death and I saw the kind of punishment being meted out to various jivas and I got very scared seeing what kind of treatment they are giving. And then, I was too scared to move because, if I moved, then they would possibly give me also that punishment. And if I turned and I started walking back, they would catch me. So, I was frozen there. I could not move anywhere."

She said, "Every day, I go on the right side. So, today, I just thought, "Maybe, let's just see what is there on the left side." So, once I went there, I entered hell. And then, I experienced all of this and I was very scared. I could not move there. And then the Master came and then He brought me out."

So, just like there are sixteen planes inside on the right side, there are twenty-seven hells on the left side. And inside, you have the Vaikuntha and you have Kailash; all the heavens are also there inside. So, once you open the Third Eye by your practices, you can see for yourself that, on the right side, you have the sixteen higher planes; and on the left side, you have all of this. So, you can also experience by going, anytime.

So, all these have been made for meting out punishments to the jivas who have done sins in their human form. The Masters don't say this just to scare us. All this can be seen by yourself when you go within.

Jo kachu boyaa luniye soee,
Thaa mein fer faar kas hoee.

He says, “Whatever you sow, you will reap that only. If you sow the seeds for chilis, you are not going to get grapes. You will get chilis only”. So, you'll have to harvest chilis. If you plant a tree of babul in your farm, you are not going to get mangoes on it.

In this body, or in this form as a human being, whatever seeds you sow, you will get the same plants, and you will have to redeem those same seeds of karmas inside. Therefore, you have to refrain from doing all of this. You have to refrain from telling lies. You have to refrain from hurting someone's heart, or engaging in any kind of slandering against others, because all these are very big sins. So, you should not do all of these things.

The Saints have said, “If you break a temple or you break a mosque, there is no sin in that as much as hurting someone's heart. Because, in that temple, there are stone deities; and in that mosque, there is just cleanliness. So, if you break those, it doesn't matter. But if you hurt someone, you hurt a human or you hurt someone, then you are doing a great sin. Because that is the temple in which God Almighty resides and you're hurting that, because this temple has been made by God Almighty Himself. Outside, there are temples made by the humans, or mosques made by humans, but this temple of the human body is made over a nine-month period by God Almighty Himself. And if you hurt that person, if you hurt that jiva, then even God Almighty feels hurt. And then He does not forgive those who have hurt Him.

So, that jiva who has done the deeds in this human life, he is the person or he is the jiva who will have to redeem that in other lifeforms — for whatever he has sown here, he has to reap that deed and redeem that deed elsewhere.

Jo kachu boyaa luniye soee,
Thaa mein fer faar kas hoee.
Chadiya koor bhajai har charanaa,
Thaako mitein janam aru maranaa.

Ravidas Ji says, “You refrain from anger and leave away all the other vices. And you spend your time in the devotion of God Almighty.”

This body is a very unique body that has been given after the good deeds that we have done in millions of previous lives. And, as a result of that, you have been given this human body. This human body is a path, it is a way to get out of this ocean of life and death and go back to God Almighty.

* * *

There was a fakir, and his son got married and there was a new daughter-in-law who came into the family. And she would always make fun of him, and she would keep asking him about his white beard. She would ask whether it is a white beard, or is it the tail of a goat? So, that way, she would always make some kind of jokes on his beard.

And years passed by like that, and he would always maintain a silence whenever she would joke about this.

Then, at the time of his death, he called her. And he said, “See, this is my beard and I am taking it intact. It is not anything. But it is my beard.”

So, she said, "This you could have told me any time earlier also. Whenever I joked, you could have told me that.”

He said, “No, I could not because, see, the mind was with me, and one never knows what kind of mistakes that mind makes us do. And then I will get a stain on that beard and I will lose that. So, today, I'm taking my full beard intact. And now, I am dying, so there is nothing else that the mind can do. So, now I can safely tell you that this is nothing else but my intact beard.”

Aage panth kharaa hai jeena,
Khaade dhaar jaisaa hai painaa.
Aage panth kharaa hai jeena,
Khaade dhaar jaisaa hai painaa.

He says, “The path ahead is unsafe, or the path ahead is bad.” And He says, “That is like walking on the blade of the knife, or the edge of the knife. So, you tread carefully on this Path, and you do your devotion and make this life worth it — make it true to the purpose for which you have been given this life.”

So, on this Path, you have to be chaste. You have to keep your chastity; you have to keep your integrity. And be very mindful that if you get into adultery, or you lose your chastity, or get lost in adultery, then you will never be successful on this Path. So, it is very important to keep your character intact.

If we keep increasing our burden of karmas that way, then it will be difficult to get salvation. Because that door of salvation will start getting closed as the burden of our karmas increases. And then, there is a point where the Saints feel it is better to give another human life, rather than get that salvation in this life because of the kind of burden of karmas one is building.

So, therefore, if you keep your body pure and you do your Bhajan Simran, then you will be able to get success on this Path.

Aage panth kharaa hai jeena,
Khaade dhaar jaisaa hai painaa.
Jis oopar maarag hai teraa,
Pathi panth saavar saberaa.

He says, “There will be darkness ahead because you never know when that stock of breaths will come to an end and this daylight will end and turn into darkness.” So, you

have to walk that fine path – walk that sharp edge of the sword. And do your devotion and keep yourself pure and on the Path, doing your devotion to God Almighty.

Kya thai kharchaa kya thai khaaya,
Chal darhaal diwaan bhulaaya.
Saahib tho pai lekhaa lesee,
Bheed pade tu bhari bhari desee.

He says, "You be mindful of what you have done in this life, what you have spent this life on, and what you have done in it. Because you will be answerable when those two angels of death will come to fetch your soul. Because after that, you have to answer for everything that you have done."

We see what are all the things we do for our families, and how we try to take away other people's possessions and try to deprive them of that for us to keep our families happy. So, there are so many things that we do. And we do this because we feel that we are doing this for our family, for our near and dear ones. But when you are standing in front of that Lord of Judgment, your family is not going to be with you. It is you alone who will be atoning for everything that you have done.

So, there you will be alone, and they will ask you, "You have been given such a priceless human form, and what did you do with it — how you threw it away, how you wasted it? And then, according to your deeds, the angels of death will give you punishment.

Janam siraanaa kiyaa pasaaraa,
Soojhi parcho chahu dis andhiyaaraa.
Janam siraanaa kiyaa pasaaraa,
Soojhi parcho chahu dis andhiyaaraa.

He says, "You have spread your possessions, you have built up on your possessions and your relationships over your life. And now, the darkness of death is slowly coming upon you. And you stand with all your possessions on the brighter side of life which you have spent. And in the darkness, you will now be going into the complete darkness. Those possessions will not come with you there, but whatever you have done, whatever deeds you have done to amass those possessions, those will go with you."

Janam siraanaa kiyaa pasaaraa,
Soojhi parcho chahu dis andhiyaaraa.
Kahe raidaas agyaan diwaanaa,
Ajahun na chethahu niphandh khaanaa.

So, in the end, Ravidas Ji again addresses us as 'divana'. Divana means 'mad person'. So, He addresses all of us as mad people, "You have spent your lives in all these untrue possessions, which are not going to be permanent and will not be going with you. And you have turned a blind eye on the truth, on the reality, on your devotion to God Almighty for the purpose for which you have been given this life."

So, therefore, now make the most of the residual life you have and spend it towards doing your Bhajan Simran and towards doing your devotion. Take your mind out of all the outward, all these worldly pulls and pressures, and all this falsehood, and focus it on the devotion.

So, if you don't now close your eyes towards all these outer things and focus on devotion, and instead, you spend the rest of your life again in pursuit of all of these possessions and relationships and everything, then at the time of death, we know we have to leave all of these behind. And we have very strong desires towards all of these things. So, it only causes a lot of repentance and pain at the time of death. And also, because we have the desires about all these things, we have to follow those desires and come back into this world.

Janam siraanaa kiyaa pasaaraa,
Soojhi parcho chahu dis andhiyaaraa.
Kahe raidaas agyaan diwaanaa,
Ajahun na chethahu niphandh khaanaa.

Radhaswami.

19

Meditation Talk

18 Aug 2023 – Morning

The Prior Lifeform One Has Come From Leaves Some Impressions That Also Shape The Kind Of Meditations That Person Does In This Human Lifeform

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In Agra, a father and son were the devotees of Swami Ji Maharaj. In those days, there were a lot of epidemics – like malaria, plague, haiza* – and the son got infected and he got caught in that epidemic. So, for fifteen days, he had very high fever and his stomach was upset. He was vomiting and he had loose motions. He was about eighteen years old.

** Cholera*

So, he had been initiated only for three years and he was eighteen years old, and the time came for him to leave the body. So, Swami Ji Maharaj came within to fetch the soul of that boy. And so, that boy told his father, "Swami Ji Maharaj has come to fetch my soul and I'm leaving now."

So, when Swami Ji Maharaj gave His Darshan, when the boy saw the Radiant Form of the Master within, his Third Eye also opened, and he could see all his previous lives. The father was crying because his only son was leaving him, and the son consoled him and he said, "Don't cry. I can see now that I was, in my previous life, a babul tree. And one of my twigs from my branches that was given to Swami Ji Maharaj for brushing His teeth, and He brushed His teeth for a couple of days with my twigs, and as a result, He blessed me and I got this human life. And He also initiated me. But I was not able to do my meditation because I had come, risen directly, from a very low lifeform of a tree. And, therefore, I was not able to fully do my meditations."

So, he said, "Now, I will be leaving this body, but I'm going to be reborn in a very wealthy family of a satsangi and I will be doing meditation there. I will get initiated and I will do my meditation. And I will reach 'sadh gati'. I will become a sadhu and reach Par Brahm in that life.

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So, that way, there are impressions carried from the earlier life that one is coming from. So, whatever is the lifeform that one has come from, and has become a human

now, there are some impressions of that earlier lifeform. And that also shapes the kind of meditations that person does in this life.

The reason for this population explosion of humans is a result of the Grace of the Masters, because the Masters shower Grace when They go into crowded places. There are so many persons, so many humans, on which They cast Their loving spell and loving Grace. And as a result, those people, again, get a right to come back as humans. They don't go in those 8.4 million lifeforms.

And also, so many other plants, insects, trees, all of them get human lives with the Grace of the Masters. If we see a field of a rice plantation, then there are so many plants that are there. Each plant has one jiva. So, when the Masters cast Their loving Grace on that field, there are so many jivas which get liberation from those low lifeforms and they all come as human beings.

So, partly, that is one of the reasons why there are so many human beings. But once they become humans, then whether they get initiated, or they come in the fold of the Masters, or they, again, under the realm of the mind, go back in those 8.4 million lifeforms, that is up to that jiva.

If there are some good impressions of that jiva, then they come in the fold of the Masters. And the Masters also give them initiation. So, when they are initiated, then the Masters never send them back in human form — even if there is a love and affection for the Master equal to a mustard seed, even if such little love is there for the Master, even then, the Master doesn't allow that soul to go back in this world. And the Master keeps that soul at a higher plane and makes him do the meditation there.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

20

Meditation Talk
18 Aug 2023 – Afternoon

When One Has Love, Affection, And Commitment To His Satguru, Doing The Devotion Is Not Difficult — The Satguru Is Also Seeing Inside

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In Rajasthan, there was a very famous Saint* and He has written over five hundred Banis — bhajans — filled with love and affection for his Master.

* *Sant Brahmanand Ji*

He was a stationmaster. And in those days, the responsibility of the entire station was with the stationmaster. And he was given one attendant or a peon who would help him or assist him. In those days, the train lines were also small, and the trains would travel slowly. So, this train which was travelling was delayed by an hour or so.

He was a gurumukh disciple and he had good feelings of doing devotion for his Master. So, he felt that the train was delayed by about two hours. So, he felt that, perhaps, he should sit for meditation instead of talking and wasting time — people would come and sit and talk. So, instead of doing that, he decided to sit and do his meditation. And he felt, "Before the train arrives, I will get up and then flag the train."

So, he told his attendant that he was sitting for meditation and in case he didn't get up in time, then that attendant should inform him so that he could do his work.

So, when he sat for meditation, after about an hour, his meditation was very good and he went within. And he was in deep meditation. So, when he sat for meditation, he reached the position of samadhi and he lost all outside consciousness and he was deep in meditation. That way, about two and a half hours passed. And then, after that, he got up.

And when he got up, he realized that it was over two hours that he had sat, and he was worried what had happened with that train and he was very anxious.

So, he asked the attendant, what had happened, whether that train had come? So, the attendant told him, "Yeah, the train came. And it was also flagged off and people boarded the train and left."

So, he was worried. How did the people board without buying tickets and who flagged the train? And since he had not done it, he felt that he would possibly lose his job now.

So, when he told this to the attendant, the attendant was quite surprised, and he said, "Actually, you have only done everything. You came out in time, and I didn't have to inform you. And you flagged the train down. You stopped it. You sold the tickets. I have seen with my own eyes that you did all this. And then you flagged the train off. So, I'm surprised how you are saying all this."

So, to check, he went again into the office. And there, he opened the drawer and the register, and he saw that, in fact, all the notes were there in the register for the tickets sold. And the amounts that were collected for the ticket sales, those were also properly totaled and the money was tallied with what was there in the drawer. So, he felt that, indeed, everything had been done and the attendant was saying that he did it. So, he was wondering what would have happened? And then, he realized that it must have been his Master Who came in his form and He did all this.

So then, he realized that God Almighty, his Satguru, He is doing everything, and He is only having everything done. So, he said, "I will now do Your work. I will do the devotion. I will do Your devotion. And You will do my work." So, he resigned from his work and then he spent the rest of his life in doing the devotions.

So, he was from Pushkar in Rajasthan — that is a pilgrimage – and he became a very famous Saint Who has written a lot of bhajans filled with a lot of love and affection.

So, when one has this kind of love, affection, and commitment to his Satguru, then doing the devotion is not difficult. And the Satguru is also seeing inside, and He also opens the door.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

21

SATSANG
18 Aug 2023 Afternoon

There Are Only Two Ways – Either, You Are A Gurumukh Or You Are A Manmukh – Either You Follow The Master, Or You Follow The Mind

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The paathi sings the Bani of Swami Ji Maharaj... from the book: Updesh Shabd Abhyaas, Shabd Paanchawaan

Bhajan kar magan raho man mein,
Bhajan kar magan raho man mein.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In the first line of the Bani, Swami Ji Maharaj says, "If you want joy in your life, then you be happy in doing the Bhajan of Satguru, of God Almighty. And with that, you will get joy and you will get happiness." And this is because, by doing your Bhajan, by doing your meditation, you will be cleansing your mind. And when the mind is cleansed, it becomes a source of joy and happiness. It becomes a source of peace.

And if the mind is impure, then there is no question of getting peace. There is no question of getting joy. Because we are constantly being pulled by all these worldly pulls outside, and that is why the mind is very turbulent and very impure. And by doing Simran we, slowly but surely, clean that mind. And then, we are able to get that joy and peace.

The only spring that is there which gives joy, is the one that flows from God Almighty. And that is the spring that gives us joy and happiness if we are able to drink that. And otherwise, we are drinking all the pleasures of this world, and that is what is causing us unhappiness. So, we should do our meditation, we should do our Simran and Dhyan, and get to that spring of joy that is coming from God Almighty.

So, the mind is impure because of the filth of the karmas – not only of this life, but of tens of millions of previous lives. Wherever we do some deed, the soil of that deed covers up the mind and that can be cleaned by doing Simran.

We are constantly stressed by the pulls of this world outside, and we carry the tensions of this world. Looking at our stress and looking at our tensions, God Almighty has taken mercy on us and He has given us a very straightforward path of doing Simran. And He says, "You live happy by doing that Simran of God Almighty. You be merry in

the thought of God in Will of God. And you take care of your family that way, and you also take care of any visitor who comes to your house and be satisfied in the Will of God Almighty.

You should try and get up early morning and sit for your meditation. That morning time is what is called as 'Amrit Vela', where it showers nectar. And that is because the mind is very still and very quiet and you are able to more enjoy your meditation and do better meditation at that time. That is why Saints have all called that the Amrit Vela. So, try to get up early in the morning and sit for your meditation.

The correct thing to do is that you sleep early and you get up early. So, if you can sleep at 9:00, you should get up at 3:00 — and then sit for your meditation starting feom 3:00 a.m.

But if you are not able to sleep at 9:00, it is important to sleep early. If you are not able to manage that and you sleep late, at 12 o'clock, then you will not be able to get up at 3:00. So, in that case, you get up at 5:00. Whatever time you get up, you do meditations starting from that time. And only then, you get on with the rest of your activities.

It is equally important to try to maintain a timetable so that you maintain the same time for sitting for your meditation. Because, in a way, that is like a beacon to the mind to be prepared for sitting for meditation. And it also then supports you in that time. It doesn't disturb you too much or it doesn't wander too much. But if you try to sit at other times and there is no fixed time, then the mind keeps disturbing you.

So, if you don't sit at the same time, then the mind is at liberty to keep reminding you of different things that you have forgotten to do, or things that you should be doing urgently, so it keeps working towards making you to get up from your meditations. Whereas, if you have that fixed time first thing in the morning, then the mind also gets used to sitting with you for doing that meditation.

But often we complain to the Master that we don't have time, and the Masters say, "It is not that you don't have time. You have not prioritized your meditation." So, you have to prioritize it and make it a point to sit for meditation every day, first thing in the morning.

So, it is very important to be committed to your meditation. Because why are we doing our meditations? It is only so that we can get out of this ocean of life and death and we don't have to keep coming, again and again, in this pain and in this sorrow. So, we have to be committed to doing that work so that we can get out of all of this."

Jo jo chor bhajan ke praanee,
So so dukh sahen.
Jo jo chor bhajan ke praanee,
So so dukh sahen.

Swami Ji Maharaj, now in His Bani, Himself says, "For those who don't do their meditations, for them they have to face all kinds of difficulties and all kinds of unhappiness. And this is because the layer of karmas that have been built on the mind, those have to be redeemed. And if they are not redeemed by meditation, then they are going to have to be redeemed by going through that unhappiness or going through that sorrow. And that can come in the form of an ailment, or a sickness, or different types of unhappiness that can befall us. Because we have to redeem those karmas in this lifetime.

I have said before that it is the Kriyaman karmas – that is, the karmas that you have incurred in this lifetime itself — that have to be redeemed with meditation. Now, if we do not do that and we don't redeem these karmas, then what happens is that, you anyway, have the Pralabdh, or the fate deeds; you have to redeem those over your lifetime. And additionally, you have also to redeem the Kriyaman. Being a satsangi, you have to also redeem these in the same lifetime

Now, as a result, the burden of karmas towards the end of your life increases substantially. And that comes in terms of long-term illnesses, or a lot of pain that one has to undergo to redeem these. So, if you do meditation, then you can steadily reduce the burden of your Kriyaman karmas. The Pralabdh will, however, stay because your life depends on the Pralabdh or the fate deeds. And those will go over a period of time. But towards the end, you will not have to suffer so much if you are able to do your meditation and reduce the Kriyaman karmas.

Aalas neend sataave unko,
Nith nith bharam bahen.
Kaam krodh ke dakke khaaven,
Lobh nadhee mein doob maren.

He says, "Those who don't meditate, they are constantly disturbed by the five enemies that have been placed within by Maya. These are lust, anger, greed, attachment, and ego. So, these five vices, or these five enemies, have been placed by Maya so that they keep us busy and they keep us distracted from doing meditation. So, if we don't meditate, we get disturbed by these five enemies. And then, we drown in the river of greed.

So, Kal has kept the mind within us and Maya has kept these five vices, or these five enemies, and they constantly are disturbing and distracting the mind. And they are keeping us away from our meditation.

So, these have been placed by Maya and Kal, the mind and the five vices, so that we remain distracted in this world and we don't do our devotion. And, therefore, we are not able to leave this realm of Kal. So, they have been kept specifically for us to be kept in this realm of Kal and to distract us here.

Guru sang preeth karein nahi poori,

Naam na dor gahen.
Guru sang preeth karein nahi poori,
Naam na dor gahen.

So, such people are not able to have true love and affection for their Master. Outwardly, they show love and affection for the Master, but within their hearts, they have the whole world and everything else filled in and there is no space for that love and affection for the Master. They have that drawn by the world outside. They have that drawn by the families; they have that drawn for the possessions. So, they are all having all that love and affection for these things, but they are not able to have that for the Master.

So, I often give this example of Mr. Yadav and he used to come in the Worli Satsang in Mumbai. And he never missed a Satsang. Every day, without fail, he would be attending the Satsang. I have mentioned to all of you about him, and I have mentioned to you about all such people who were very strong motivators and who were very strong devotees. So, I have had the fortune of being in their company. And, therefore, I often repeat the habits of such great people and such great devotees.

So, he was a very strong man working in the docks. There, you need strong men, not very literate people, but people who are tough and who can carry the load, and unload ships or load ships. So, he used to work there, and then come and attend Satsangs.

He hailed from the Gazipur district, from the Gazipur district in U.P. And his son was a doctor and he used to practice in his town. His wife also used to stay there, so the rest of the family was all in Gazipur. And he used to stay alone here in Mumbai and cook his own food and work in the docks.

So, as soon as he got free from his duties, he would come and attend the Satsang in Worli. So, he would walk around two kilometers from Parel — that was the nearest railway station to the Worli hall. And he would make it a point, whether it would rain, whether it would be hot, or cold, it didn't matter. He used to make it a point to walk those two kilometers doing Simran, and come daily, without fail, to the hall to listen to the Satsangs.

So, he would come and listen to the Satsangs every day, without fail – whether he had fever, whether he was unwell, whether it was raining, he preferred not to eat. But he would not ever miss out on an opportunity to come to Satsang. And unfailingly, he would come every day. That is what really set such an impression upon me that, to see such a great devotee doing it.

So, if you really have love for your Master, first thing is, you will never miss out on your Satsang every day. That is a sign that you really have the Master in your heart – you will not miss out on His Satsang. And there is no question of missing out on the meditation every day. So, if you love your Master, then these two things are the pointers to your true love of your Master.

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There was another gentleman called Mr. Sundar. He was from the southern parts of India, from Tamil Nadu. And he was also another devotee who would never miss his Satsangs. He used to drive a taxi in Mumbai. And, the only thing is, he had a lot of anger — anger like Vishvamitra or Durvasa.

So, he carried anger on his nose. But he was a very great devotee. And many times, he, then myself, and Mr. R. R. Singh, we used to stand near Dadar Railway Station and he would come. And then, once he started talking about the Master, he would not stop. The whole night, he would not stop. And we would also have to stand with him because he would stand and talk – then we also had to stand. And if anyone of us tried to sit, then he would get very angry with us. He would say, "You don't love your Master. You can't even stand and listen for what I am telling about Him." So, that way, we also had to stand the whole night and listen. And he would just not stop talking praise about the Master. And there was Mr. Babul, who had a tea store. And every half an hour, he would come and serve tea. So, the whole night, we would have that and listen to Sundar giving us a talk on the Master.

So, once it so happened that some person used to make fun of him. And on one such day, when he made fun of Sundar Maharaj, Sundar Maharaj gave him a tight slap. So, that fellow, after the Satsang, he complained to Somanath Baba Ji, saying, "Sundar Maharaj has slapped me today."

And so, Baba Ji got annoyed. Baba Ji asked Sudar to stand; He called him. And then He asked him why he slapped?

So, Sudar Maharaj told Him that he was making fun, whatever he had to say.

He said, "But this is a Satsang. This is a place you come for Satsang. We can't tolerate all this kind of behavior. So, from today onwards, you don't attend Satsangs. You don't come to this Satsang hall at all."

But then, Sudar did not stop listening to Satsangs because that hall was on the first floor. And downstairs, there was a still parking. So, he would park his taxi every day outside the compound and come and sit in that still parking. And there were speakers there. So, he would listen to the Satsang downstairs in the parking area. But he did not miss a single day. Even though he was not allowed to attend Satsang under the instructions of Somanath Baba Ji, he used to stand down and listen every day to the Satsang.

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So, therefore, if someone has true love for the Master, he will make it a point to listen to Satsangs every day, and he will sit for meditation every day, without fail.

So, on such people, why will the Master not shower His Grace? Because, despite their schedule, they take out time for listening to Satsang and doing their meditations every day.

Guru sang preeth karein nahi poori,
Naam na dor gahen.
Thrushna agni jale nis baasar,
Narkan maahin pade.

So, for those who listen to Satsangs, but they don't try to internalize those Satsangs — they listen from one ear, leave it from the other ear — they listen for several years, but they have not been able to bring about a transformation within themselves by trying to actually assimilate what is being said by the Master and bring it in their life.

So, when that Satsang is not becoming the support of their life, then they are burning in tension, they are burning in stress of their life, because they are not satisfied with what they have. They are not satisfied with what their fate deeds have provided for them. And they are not content because they don't have the support of the Satsang. They don't have that balance because they are not really acknowledging that support of the Satsang. And therefore, they face these tensions, they want more than what they have, they are always in that feeling or always in that desire to want more and more and more. And therefore, they are unhappy.

Santhan saath virodh badaven,
Ulatee baath kahen.
Satsang mahimaa mool na jaane,
Bhed chaal mein nitth panchen.

So, those who don't understand the essence of the Teachings of the Master, the essence of Satsangs that They give, those people fall into this trap of this stress, trap of the sorrow that surrounds them, because of their desires. And eventually, they start slandering against the Masters. They talk ill about the Masters. They lose faith in the Masters. And these are typically worldly people who are trying to listen to the Satsang, not taking the essence of what is being explained by the Masters. And unnecessarily, by slandering, or by speaking ill or losing faith in the Masters, they are building up their own karmas.

So, they are like that flock of sheep, or herd of sheep, which follow each other. They follow the footsteps of the sheep that is walking in front of them. And they are not caring about where the herd is walking towards. So, if the sheep in the front fall in a ditch, then everyone starts falling in the same ditch. So, they are not looking here and there or seeing where they are walking, they're simply following the footsteps of what they are seeing. So like that, these worldly people are going in the same form — only looking at what their ancestors, what the others have done — and just chasing and walking on the same footprints of their ancestors or their elders.

Satsang mahimaa mool na jaane,
Bhed chaal mein nitth Panchen.
Dhan aur maan bhog ras chaahe,
Rog sog me aan phasen.

He says, "These people, such people, they are burning in the fire of desires. They are burning in their greed for wealth in trying to increase their possessions. And they are burning in lust. And where there is lust, there is sickness. So, they are then suffering that sickness."

If we see the lives of Saints, They have all mostly been householders. They have all been householders. And the Sant Mat is a path meant for householders. But we feel deluded, thinking that we are householders and how can we take to this Path of Sant Mat? But if you see Sawan Singh Ji Maharaj, He did his duties in the army and he ran the ashram. And after retirement, he continued to run the ashram.

If we look at Somanath Baba Ji, though he was a bachelor, for twenty-five years, he moved around the length and breadth of the country, wearing a loincloth. And later, he had to also settle with an ashram under the instructions of Sawan Singh Ji Maharaj.

And when you have an ashram, then there are so many people that stay in the ashram. There are people unique to run the ashram. So, it becomes like a big family only. It is like a big household. So, he was also a householder like that.

So, all the Saints, have also been able to do Their devotion, been able to do Their meditation, listen to Satsangs in the matter of routine while they were running their houses or households. So, we should not feel that, because we are householders, we cannot take this onerous task of doing meditations and listening to Satsangs. That is meant for people on this Path.

Even if we see the life Baba Jaimal Singh Ji Maharaj, he was in search of a True Master for several years. And finally, he met Swami Ji Maharaj and he got initiated by Him. And later, he wanted to do his meditations in the ashram. He wanted to stay in the ashram, do seva, and do his meditations. But Swami Ji Maharaj advised him that he should look for a job and, with that, he should continue to do his duties and his devotion. So, following the instructions of Swami Ji Maharaj, he joined the Indian Army. And that's how he continued to do his devotion while he was working there.

So, he joined the Army, and there, in the Sikh Regiment, whenever they were in the camps, in the evenings, when the rest of his colleagues would sleep, he didn't sleep. He would sit for meditation.

In those days, it was the British government which was running the army, and the duties were for twelve hours. So, they were very rigorous duties and people would get tired and they would go to sleep. But Jaimal Singh Ji Maharaj made it a point to take out his blanket, his rifle, and he had dug a trench of five feet in depth, and five feet in

width and length. And he would take his rifle, cover it with a blanket, and sit for meditation in that trench after everyone had gone to rest.

That is how He manifested that Naam within and He got the Grace of the Master.

Dhan aur maan bhog ras chaahe,
Rog sog me aan phasen.
Bhaag heen mat heen paraanee,
Nar dehee barbaad karein.

He says, "For those who are not doing their meditations and listening to Satsangs, such people are indeed unfortunate because they have wasted this priceless opportunity of this human life. Wasting it only on eating food and living for mundane activities."

Because God Almighty has given us this priceless opportunity of a human life and, as a human, He has created this special body which can transform one from being a human to God Almighty. He has created this special body where He resides within this body. He has created the Path to go and meet Him in this body itself. And this is like a gateway of getting salvation and getting out from this ocean of life and death. So, if we are not taking that opportunity for which this special body has been given to us, then we have just wasted it like any other body.

If we look at the animals, they spend their entire lives eating, drinking, and sleeping. So, if there is no distinction between what we do as humans and what the animals do, then indeed, it is very unfortunate that we waste such a priceless opportunity in this lifeform as well. Because, just like animals, we are also spending time in eating, drinking, sleeping, and trying to collect all the possessions of this world, and trying to have relationships in this world, and keeping our affection toward things in this world, which have come to us only but for a few days because of our fate deeds. And, at the time of death, we'll have to leave all of these things behind. None of these will come with us. So, we would also have wasted our lives, just like the animals have done, and there will be no difference between what they are doing and what we are doing.

So, therefore, we have to understand the distinction of this priceless opportunity of a human life. And we should try to do our meditation every day. We should spend that two and a half, three hours, doing our meditation. When we do that, we will be able to cross these nine doors and come to the Tenth Door. At that Tenth Door, when we open our Third Eye, we will see for ourselves the kind of treasures God Almighty has kept within us. We will see the six chakras below, and there are 330 million gods and goddesses living there. So, we will see for ourselves all these gods and goddesses.

When we go above, we can see Brahm. We can see Par Brahm. So, the amount of treasures that have been kept inside by God Almighty, we can see for ourselves when we make use of this priceless opportunity.

So, therefore, we should make the most of this opportunity and, with each breath, we should build that wealth of Naam which will stay with us, which nobody can steal from us. No thief or no friend or no relative can deprive us of that wealth of Naam which we build with each breath.

Kabir Sahib says, "I play the drum, and I say that, with each breath, you are losing the wealth of three worlds." That is the kind of importance He places on each breath that we have as a human.

This life is not to be taken lightly. We have got it after millions of good deeds done in earlier lives and we have got it with the Grace of God Almighty and the Grace of our Satguru. So, we should not just fritter away this priceless opportunity.

Bhaag heen mat heen paraanee,
Nar dehee barbaad karein.
Aisi dashaa maahi nith barathen,
Ham kyonkar samjhaay saken.

Swami Ji Maharaj says, "This unique opportunity can only be explained by the Satsangs by the Masters." And only those who have impressions, past impressions from earlier lives, they can understand and make sense of what the Masters are trying to explain. And each sentence that the Master says hits them like an arrow. And it transforms, or brings about a transformation in them, so that they take immediately to the Path and they follow the instructions of the Master. And other than the Satsangs, there is no other way that the Masters can explain this to the jiva.

Aisi dashaa maahi nith barathen,
Ham kyonkar samjhaay saken.
Saadh guru ka kahaa na maane,
Manmat apanee taantane.

So, the Masters, the Saints, look at the jiva and his suffering. When they see us suffering, They keep telling us, again and again, on how we should go about our lives so that we are able to overcome that sorrow that we were in, overcome that pain that we are suffering. Because seeing that pain and seeing that sorrow only, They are trying to awaken us and They are trying to give us Their Teaching and give us Their explanation – that you follow Their Teachings, overcome that sorrow, and not only that, you will get the joy of going within. And you will also achieve the purpose for which you have been given this life.

But we listen to our mind. We don't listen to the Masters. The gurumukhs listen to the Masters, but the rest of us listen to our mind, and we are, therefore, manmukhs. And the mind is the devil. The mind is an agent of Kal. And he is never going to allow us to go on this Path as being explained by the Masters.

So, we are constantly driven by the mind. Though we listen to the Masters, the mind does his advocacy on us, and then, we start following the mind. So how do we move? There are only two ways. There is either, you are a gurumukh or you are a manmukh. So, either you follow the Master, or you don't follow the Master and you follow the mind.

So, if we want to start following the Master, then we have to make a very clear distinction when the mind starts his advocacy with us, we have to be very clear, "No, the Master has said this. I am going to follow the Master." You don't listen to the mind. So, whatever the mind says, don't listen to the mind and say, "I am going to listen to what my Master has told." When you are able to discern between these two, you will start following what the Master is trying to tell you.

I have a story to tell you on the mind, Adbanginath. But there is not enough time now. So, I will tell it tomorrow.

Aisi dashaa maahi nith barathen,
Ham kyonkar samjhaay saken.
Saadh guru ka kahaa na maane,
Manmat apanee taantane.

Radhaswami.

22

Meditation Talk

19 Aug 2023 – Morning

The Darkness That Has Been Within For Eons Is Dispelled By The Masters — And Then The Jivas Are Filled With The 'Light Of The Lamp'

Kabir Sahib says, "The caterpillar does not know the transformation that the Mason wasp is going to bring about." The Mason wasp is an insect which doesn't lay its own eggs, it picks up the caterpillars'. And then, only with its sound, it transforms them. That Mason wasp makes small compartments on the doorframes or on some corners, and then it searches and finds out caterpillars, the small green caterpillars, that are there on the leaves.

Now, when it picks up a caterpillar, that caterpillar doesn't know what that Mason wasp is going to do with it – whether it will eat it or throw it somewhere. So, the caterpillar is scared.

So, that way, this Mason wasp picks up these caterpillars and, one by one, it first makes them half dead. And then it stuffs them into those compartments which it has made. And then it puts the mud and closes those compartments so that the caterpillars don't leave. And once it has filled all of them, then it makes sound in the morning — early morning, at four o'clock — it makes a sound. And with that sound, those caterpillars get transformed. They start growing wings, they get legs, and they start getting transformed in the same shape and form of that Mason wasp.

So, that way, the Mason wasp increases its family. It does not lay its own eggs. It brings these caterpillars and transforms them.

In the same way, Saints bring in and awaken the souls, the jivas, to transform them and awaken them, because they have been sleeping in that state of slumber. And They give the initiation and They show the way to go within.

And then, after the devotees practice what the Masters have taught them, they are able to leave the nine doors and come to the Tenth Door. And there, they are able to manifest His Radiant Form and see the Light within.

So, the darkness that has been within for eons, that is dispelled by the Masters. And then they are filled with the 'light of the lamp' as they manifest the Radiant Form of

the Master and the 'lamp' within. And then, the Masters, with the help and support of the Sound Current and Light, take the soul, plane by plane, to Par Brahm. And at Par Brahm, They transform that soul, that jiva, and make it into Their own Form.

The Saints are in the form of the Sound and Light, and once the soul reaches the Par Brahm, it sheds off all its coverings, and it also comes in the same form as the Masters in the form of Light and Sound. There is no male and female there. And it comes into its own essence.

So, at the Par Brahm, the soul has the luminance of twelve suns. And the Master has the luminance of sixteen suns because the Master has had the Darshan of Sat Purush.

So, thereafter, the Master takes that soul further up and gets the Darshan of the Sat Purush. And once the soul also gets the Darshan, then it also starts getting the luminance of sixteen suns, like that of the Master. So, that is what Kabir Sahib says, "The Master makes that jiva like Himself."

Therefore, if we do our meditation of two and a half hours every day, then we will be able to improve our lives here also, and we will also be able to improve our within.

So, we no longer have those desires for this world because we manifest that Holy Sound Current within and we get the Light of Knowledge — once we go within.

Therefore, Simran is very important, and we should not look at Simran as a burden. We should do it lovingly and with affection.

* * *

The time is good. The atmosphere is quiet. So, let us make the most of it now. Let us close our eyes and get connected to Simran and Dhyan.

23

Meditation Talk

19 Aug 2023 – Afternoon

Once The Seed Of Naam Has Been Sown, Connection With The Living Master Is Assured, Even When Rebirth Is Required

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Once upon a time, the Teachings of Guru Nanak Sahib then were new, and He had just started explaining the principles of Sant Mat. So, the Teachings were new and whoever would get initiated, he would have all his near and dear ones forcefully initiated. And though, many times, people would just get initiated, and they would continue to go on their same ways of eating nonvegetarian food, or doing all kinds of bad karmas.

So, one such jiva got initiated by Guru Nanak Sahib. But there was no change in him and he continued to go about as his mind said. And he did all kinds of karmas. He did not remember Guru Nanak Sahib also. And the attention of Guru Nanak Sahib on him was also not there. So, that way, he didn't have any attention on Guru Nanak Sahib, and Guru Nanak Sahib didn't have any attention on him. And at the time of death, his karmas were so heavy that the angels of death came and took him and put him in the Kumbhi Narak – or put him in hell – it is one type of hell.

So, there was Narad Ji – Narad Muni – and he used to transcend all the three worlds. And when he passed by this place, he saw and wondered, "How this soul, who is an initiate Guru Nanak Sahib, how is it that this soul is in hell?" Because Kabir Sahib also says, "Once an initiate, he will never go to hell." So, he contemplated within, and he told Nanak Sahib about it.

So, Guru Nanak Sahib also contemplated and thought about that soul, and He also realized that, indeed, His attention was not there on that soul. And even that soul's attention was not there. So, by mistake, the angels of death, thinking that it was under their jurisdiction, took that soul and put him in hell.

So then, Guru Nanak Sahib went to the liberate him. And when He went to the doors of hell, there the Lord of Judgment came out and told Him that this was not a place for Him to come.

But Guru Nanak Sahib said, "But I want to see your arrangements. I want to see and just look at your place."

But again, the Lord of Judgment insisted, “It wouldn’t be advisable for You to go in.”

But Guru Nanak Sahib said then, “How come you have taken one of my souls and put him in your Kumbhi Narak so he's inside?”

So, even the Lord of Judgment contemplated and saw that, indeed, he had one soul who was an initiate of Guru Nanak Sahib. So, he told Him, "Okay, I will release him. You please wait.”

But Guru Nanak Sahib said, “No, if he's inside, I have to go in and bring him out.”

So, Guru Nanak Sahib went inside and saw that that jiva was being put in that Kumbhi Narak — and that is a hell which is like a large pot of very filthy material, and it is boiling. And that jiva is put inside that. And when Guru Nanak Sahib saw that, He dipped His toe in that hell.

So, as soon as He dipped His toe, that jiva started remembering the Simran and he started doing his Simran and he got released. Listening to his Simran, the other jivas also started doing that Simran. And they also started getting released. So, like that, all the jivas there started getting released. And after that, all the jivas in this hell, all of them got freed, and all of them got a human life.

And after that, the Lord of Judgment instructed all the angels of death that they should not bring any initiate of a Saint into hell.

* * *

So, sometimes, even now, when initiates, after taking initiation, they still continue on their own ways and they do several bad deeds, then the Masters don't come to take them. But the angels of death also don't come. It is the Lord of Judgment who comes to take them. And then the Saints instruct him where that jiva has to be reborn. So, they tell him the family in which that jiva will be reborn and how that is to be done. So, that Lord of Judgment then follows that instruction and does it.

So, the Lord of Judgment then does as per the instructions of the Masters, and then he comes and informs the Masters, “This jiva has now been set for rebirth in the family that You have mentioned and the place that You have mentioned.”

So, when that jiva is reborn, that connection with the earlier Master Who has initiated him, that cuts off. However, the seed of Naam has been sown and that seed of Naam takes that soul, or jiva, back to the Living Master of that time. And he comes again on the Path. So, that way, the Saints give again a human birth for those who don’t do good deeds after they are initiated.

So, for such souls then, the Master doesn’t come to fetch that soul. Because, if the Master comes and gives His Darshan to the soul at the time of death, there is no question about a rebirth. That soul will never get a rebirth and it will go to the higher

planes. So, the Masters never come to fetch those souls who have to be sent back into this world. And, instead, they send the Lord of Judgment. Again, the angels of death are not sent because, if the angels of death come to fetch the soul, they will resort to beating up that jiva. And they are not sent. So, it is the more gentlemanly Lord of Judgment who comes to take that jiva and give a rebirth to that jiva. So, that is how this process happens. So, the Masters don't come Themselves to take those souls.

So, even if there is a little love, though the soul is not doing – the jiva is not doing – Simran or Bhajan, but has a little affection or love for the Master, then the Master definitely comes to take that soul Himself.

So, it is very important for us to have that love and affection for the Master and do that Bhajan Simran which the Masters tell us to do — and listen to the Satsangs. So that, at the time of death, then the Masters can come and fetch that soul.

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The time is good and the atmosphere is quiet. Let us get connected to Simran and Dhyan.

24

SATSANG

19 Aug 2023 Afternoon

If You Really Resolve Have A Desire To Go Within And Transform To God Almighty —That Is Possible Only In This Human Form

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The paathi sings the Bani of Swami Ji Maharaj... from the book: Updesh Shabd Abhyaas, Shabd Paanchawaan...

Saadh guru ka kahaa na maane,
Manmath apanee taan tane.
Khar kookar sam ve nar jaanno,
Birathaa udhar bhare.

This is a continuation of yesterday — the Bani we took yesterday. So, Swami Ji Maharaj says, "We don't listen to the Masters, and if we listen from one ear, we leave it from the other ear. And we only follow what our mind is saying.

The mind is the devil. It is the agent of Kal, and it has the orders from Kal that none of the jivas should leave this realm of Kal.

The mind is an agent of Kal, and all the Mahatmas have always had to fight with the mind for Their salvation. The fight is not with anyone outside. All the souls outside, they are brothers, and they are all the same droplets from the ocean of God Almighty. And they are all with us together. So, the fight is with the mind and that mind is within us.

So, these castes and religions, all that has been created only by us humans. Like six hundred years back, there was no Sikhism. About fourteen hundred, fifteen hundred years back, the Muslim religion appeared. Otherwise, all were Hindus before that. Christianity also appeared about two thousand plus years back, and after Jesus Christ came in this world. Likewise, Buddhism appeared about three thousand years back, after Buddha came into this world. God Almighty has only created the distinction between a male and a female. Other than that, He has not made any caste or religion.

So, all this system of castes and these religions, these are distinctions created by our own mind. And we are deluded here in all wasteful pursuits and distinctions of this caste and religion.

So, God Almighty has kept His Kingdom within this human temple. And we have to rise within to get a right to that kingdom. And the only impediment to reach there is our mind. So, if we are able to overcome the mind, then we are able to manifest God Almighty.

* * *

In Maharashtra, in the Barthari region, there was a boy who was taking food in the fields. So, Gorakhnath Ji, was also passing by. He was taking a tour of the country. And as he was passing, he felt this boy had passed impressions. So, he stopped to the boy.

So, Gorakhnath Ji asked him as to what he was doing? He asked the boy, and then the boy told him, "My family members are farming in the fields, and I am taking food for them." So, Gorakhnath Ji asked him whether he would extend that hospitality to him and whether he could give him some food? So, the boy happily obliged and he made him sit below a tree and he got the leaves of a large teakwood tree and placed it before him.

So, the boy happily served him food and water and Gorakhnath was very pleased with the offering that the boy had so generously made, because he was also hungry throughout the day. So, then Gorakhnath Ji, after he was satiated, he thought of the boy, and he felt, "The boy doesn't know who I am." So, he asked the boy whether he had any wish so that could be granted?

That boy was very innocent, and when Gorakhnath told him, "You ask what you want, I will grant it." The boy looked very surprisingly at Gorakhnath, and he said, "What are you saying? I mean, you don't even have food to eat. So, I have given you food. You tell me if you want more food. I will give you more food."

That innocent boy told Gorakhnath, "You tell me what you want."

Now, Gorakhnath Ji then told the boy, "Okay, will you give me what I ask?"

So, he said, "Yes, I will grant it."

So, he said, "Okay, you give me your mind. Don't listen to your mind. You give that mind to me."

So, the boy immediately agreed, he said, "Okay, my mind is yours from now."

He said, "Okay."

Now, the boy stood up to take the food to his family and he placed the basket on his head. When he stood up, he realized, "It is my mind telling me to go and give the food to the family." So, he said, "I'm not going to listen to the mind."

So, he kept standing there with the basket. Then, whatever thoughts would come, he would say, "This is not my thought. This is not my mind. My mind belongs to the Master. So, I'm not going to listen now to the mind." And, like that, he kept standing.

Now, the family members were wondering what happened; the boy didn't bring the food. So, they checked with the home, and there, they said, "No, he has left with the food." So, they all started searching for him and they found him here, in the middle of the jungle, and on the way to the fields. So, they came here and they asked him what was he doing like this, standing with a basket on his head?

So, he said, "I'm not going to listen to my mind. I have given that to Gorakhnath, so I'm not going to listen."

They said, "Now, you come home. You can't keep standing like this."

So, he refused to move from there because, any thought was a thought that was coming from the mind. So, he refused to go home.

Then, they told him, "Animals are here. This is a jungle area. There are hills here and you will get eaten by animals. You cannot just stand here like this."

He said, "No, I refuse to listen." And he kept standing there, and he didn't move from there. So, like that, he stood there only for twelve years. He did not move.

And over the years, he became very frail. He became thin. Only his skin was hanging from his bones. But his Master was taking care of him inside. So, he was being nurtured within. But he kept standing there with a basket like that only. And, as a result of not being under the influence of the mind, he overcame the mind and he came to the eighth level, that is, he opened his Third Eye. Standing there only, without moving and without listening to the mind, he could withdraw his attention of the soul and come to the eighth level. So, his Third Eye was open.

Now, meanwhile, Gorakhnath was wondering, "What happened of that boy? I must check." And on his return, he saw that the boy was still standing at the very place that he had left him. And he asked him why he had not gone or left from there?

So, the boy told him, "You told me to give the mind to you. So, after that, I could not listen to anything the mind was saying. So, I could not move."

So, Gorakhnath Ji was very impressed, and he gave him initiation and he took him to the level of Brahm. That is the level at which Gorakhnath himself was. So, he was, anyways, at the Eye Center. For him to go further up to the Brahm level was not difficult. So, that is how he became a very famous saint there. And he is very well known in Maharashtra. His name was Harbanginath.

And that is what the Masters say, "If you are simply able to overcome the mind, you will be able to realize God Almighty."

So, we have been listening to the Satsangs, we have been listening to the Teachings of the Masters for the last several years, two decades, three decades, but we have not been following what the Masters are telling us. And, instead, we are only following the mind. And the mind is deceiving us every time. And it is constantly taking us out in this world and deluding us and getting us entangled outside.

So, Swami Ji Maharaj says, "For those who listen only to the mind, they just spend their lives eating, drinking, sleeping, and they are no different from the donkeys or dogs who do the same thing. They just eat, drink, and sleep." So, He says, "There is no difference between those who are listening to the mind and wasting this priceless opportunity. They are simply like the donkeys or like the dogs."

This temple, made by God Almighty, is a path for transforming us from being a human to being God Almighty. Such is the greatest of this human form that has been given to us. But we are throwing it for a penny and we are wasting this priceless opportunity that has been given to us.

If we see all the great Saints or the Mahatmas, They have all fought Their mind and They have listened to what Their Masters have had to say. And as a result, They have been able to transform Themselves and realize God Almighty. And once Their soul has become immortal in connection with God Almighty, then Their name also becomes immortal. So, if we see all the great Saints, Kabir Sahib, Ravidas Ji, Sahjo Bai, Mira Bai, Nanak Sahib, all of these great Saints, They have all had a fight with Their mind. And They have been able to overcome the mind.

If we see Swami Ji Maharaj, he took initiation when he was only six years old. And following the instructions of his Master, he did meditation for eighteen years in a dark room — and he lived only by eating one roti.

So, what was the need for Him to do all this? But he took the Teachings of his Master seriously, and he followed and walked on those Teachings. He didn't get a formal education, but he spent his entire life in his devotion. And that is where He became a Mahatma. And that is how His name is now immortal

So, if you see people who help others, or who are generous, or do other desirable things, they are well-known — but their name is not immortalized. If we see the names which are immortal; like, if we see names even from the Sat Yuga, the Golden Age, then we see the names of Vishvamitra, Vashisht, all these are the saints of that era. But because they have been able to overcome the mind and go within, that is how their name has become immortal.

So, it is the devotion and the realization within that is making the Saints, that makes the Mahatmas immortal.

Jampur jaay bahuth pachthaaven,
Vahaan phir unakee kaun sune.

Janam janam chauraasee bhoge,
Yeh shareer phir naahi dharen.

He says, "Those people who follow the mind, they get deluded in these three worlds and they keep coming, again and again, in this ocean of life and death." So, they may rotate amongst the three worlds; that is, the heavens, this physical world, and the hells. So, even going to heaven is not a place of salvation. Heaven is just given for those who do their penances, or who do their austerities and who get those good deeds. Such that the good deeds are outweighing others, they are given a limited period to stay in heaven. Once the potency of that good deed is over, they are again sent back into this world. So, that way, it is not a place of salvation. And these people who are led by the mind, they are constantly in this rotation in this ocean of life and death.

Till we transcend beyond Brahm, the soul cannot be said to have got a salvation, because only Par Brahm and above are the planes of salvation; and those are the planes of Dayal. Everything below the Brahm, including the Brahm, is the realm of Kal.

So, these jivas, who follow the mind are constantly in the rotation in these worlds. If one is doing a penance of Vishnu, he goes to Vaikuntha. Or, likewise, if someone does the penance of Shiva, he goes to Kailash. And if someone is doing of some other god or goddess, they go to heavens. Each god, or goddess, has a different dwelling and the jiva goes there. And they stay there for such time that the power of their penance is there with them.

The thing, of course, is that, in those places, the lives are longer. According to that plane, those lives are longer. But again, just like we have marriages here, there are marriages in the heavens also. So, the conditions are similar. Only thing is that, because you have the power of penance, the things become much easier.

For example, if one has to go to the U.S.A., now we have to buy a ticket, board a plane. But in heaven, you don't have to do that. If you just think about a place, you can appear there. So, that is the power of the mind — because the mind is so strong, because of the penance, it has that.

Now, as long as that power is there, the people stay in those places. After that, they are again brought back into this world.

So, once that jiva is brought into this world, again it is possible he does bad deeds in the next life; and, as a result, he goes down into hell. So, that way, the soul is going up and down, between the hell, between earth and this physical world, and the heavens.

Janam janam chauraasee bhoge,
Yeh shareer phir naahi dharen.
Durlab deh milee yeh ausar,
Aisi kar jo baath bane.

So, here, the burden of deeds is accumulated by that soul following the mind. And to redeem that, he has to go in the lower lifeforms. So, sometimes he is born as a tree, or sometimes as an insect, or sometimes as some other animal; and there, he keeps redeeming these deeds.

So, therefore, this opportunity of a human life is very priceless. And Swami Ji Maharaj says, "It is a very rare opportunity. So, therefore, value it and do something which is worthwhile for this priceless opportunity."

Satguru saran pakad le abakee,
Tho sab kaaj sare.
Hith kaa bachan dayaa kar bole,
Tu nahi kaan sune.

Swami Ji Maharaj says, "Make the most of this priceless opportunity. You go to the Saints and listen to what They have to say. Follow on Their Teachings and make this life worth it." But we, instead, listen to the Masters, but we don't follow on that. We listen to our mind. We constantly feel the worries and the tensions of this world, and we are constantly in the Simran, or in the repetitive thoughts of the world outside, and all our things outside, and relationships, etc. And we don't do the Simran that the Masters are asking us to do.

If we do that Simran which our Masters are asking us to do, a lot of our stress will also go and we will also be able to transform ourselves in this world.

So many sicknesses that we are going to face, or which we'll have to suffer, are also addressed if we do the Simran given by the Masters. So, like that, follow the instructions of the Masters, assimilate what They are saying, and bring it in your life.

So, therefore, the Masters say, "They don't ask us to leave our house. They ask us to stay in the comfort of our houses. They don't tell us to go in the jungles or the hills, or to go outside and ask for alms, or to wear saffron clothes. In fact, in Sant Mat, it is prohibited to ask. They say, "It is better to die than to ask." So, that is what Sant Mat prescribes — that you should not beg or ask for money from anybody as alms, or as a donation for yourself. So, it is prescribed that you do some hard work. Whatever work you do, work for yourself and you earn money from there. And that's how you make your livelihood. That is what the Masters say. So, you earn a square livelihood for yourself. Be honest in your livelihood. It's not that, if you're doing some business, that you are necessarily having to cheat people, or you are necessarily having to try to deprive someone else of his wealth. If you can do business by also asking for a fair margin and doing that business.

So, whatever you do, you do with an honest means. And you follow the rest of the Teachings of the Master and do your Bhajan Simran, and listen to the Satsangs. But earn that money and live in the comfort of your homes.

He says, "You stay in the comfort of your homes and go about your livelihood and go about with the relationships you have and your worldly affairs. But follow the instructions of the Master. The Masters give Their instructions and Their Teachings for your benefit, for your welfare.

But we listen and don't follow on those Teachings. Instead, we go by what the mind tells us. So, They tell us, "We do our Bhajan Simran; listen to Satsangs." And that's all. They're asking for simple teachings that we should be following, and we should try to bring that in our life. If we follow the Teachings given by the Masters, we will definitely be able to transform — 100% — we will be able to bring about the transformation in this lifetime alone.

Now, this body which has been given to you, the human body, that is called a 'kalpavrishka'. It is synonymous with a tree which gives you everything that you wish for. So, if you really resolve and you have a desire to go within and transform to God Almighty, then that is possible only in this human form — if you resolve to do it.

Hith kaa bachan dayaa kar bole,
Tu nahi kaan sune.
Andhaa baharaa phire jagath mein,
Kul kutumbh teree haani kare.

The Saints see the suffering of the jivas and They keep helping the jivas. They keep explaining to the jivas, again and again, in the Satsang. Because They are in that perpetual bliss. They are enjoying that perpetual bliss, and They are trying to see that you also are able to enjoy that perpetual bliss. So, They keep trying to awaken you and keep trying to tell you what to do. But we don't follow what They are trying to say. And, instead, we listen to the mind. And when we follow the mind, time and again, then we cause ourselves harm, we cause ourselves suffering, in this pursuit of all the worldly desires.

* * *

Sant Ji used to give this small example. So, there was a schoolmaster. He had retired and he was about eighty-five years old. So, he had his retirement benefits, which he had kept with himself. He had one son, and he was married. So, his son and his daughter-in-law were taking good care of him. He had kept all the money with himself.

So they were taking good care; in the morning, he would get hot water, breakfast; time to time, he would be given meals. So, that way, he was very cared for by his son and his daughter-in-law.

It was a wealthy family and he had a good amount of wealth. So, his whole life, he had been quite well off – and his son and daughter-in-law were also taking care of him. So, as he reached eighty-five years of age, he felt, "I should hand over all my wealth to my son, because they are taking good care of me." And that way, he thought for a couple

of days, and then, he handed over everything to his son. And also, all the money and whatever possessions he had in his cupboard also, he gave everything away to his son, because he felt that his son and his daughter-in-law were indeed taking care of him and that that would continue.

So, after he willed all his wealth to his son and transferred the possessions of his cupboard and everything – all his wealth he transferred to his son — things continued similarly for a week. But then, gradually, that love and affection being shown by his son and daughter-in-law, that started reducing. And slowly, he stopped getting that hot water for his bath in the morning; the breakfast, which was idli, puri, baji, all that suddenly, slowly, turned to mudda and it turned to rasam – and that's it. And he was, otherwise, a pretty well-fed person.

And, throughout his life, he had had a good life and eaten well, so he now started feeling that he was being ignored and he was only being given this mudda — and that too didn't come on time. Sometimes it would come at ten o'clock, sometimes later. So, even the timings changed. So, the otherwise healthy old man started becoming weak. And that way, about six months passed.

So, that way, six months passed and he became frail. And it so happened that one of his friends and well-wishers came to meet him. And when he came and met him, he saw that this old man had become very thin and frail. And he asked him, "What is the reason? You are otherwise very healthy. So, what happened?"

Now, this old man then started relating to him, "You know, I have cut* my own legs." And he related to him the whole story.

** That is, he sabotaged himself by trusting his son and daughter-in-law...*

I had good faith and my son and daughter-in-law, and they were taking very good care of me. And I thought, "That is out of love and affection for me." So, I transferred all my wealth to them." And over a period of time now, I'm not getting that kind of food I used to get earlier. I have a bath over two to three days, because I don't get water every day — hot water. So, that way, my life has now become quite miserable. So, if you have some solution, you please tell me. Because I can't see anything."

So, his friend, that old man thought all night as to what should be the solution?

So, next day morning, he came, and he carried a small stone, a roundish stone, and a coin. And he came and told this old man, "I've got an idea that will reinstate you to your past glory. So, at night now, for the next six, seven nights, don't sleep. And you take this stone, and you keep dropping that coin on this stone. So, it makes a sound. And you lock the door. And let us see how things change."

So, accordingly, this old man locked the door and then he kept dropping that coin on that stone. And that one single coin kept falling, that sound kept coming.

Now, his son and daughter-in-law were sleeping in the adjacent room, and they started wondering what was the sound of a coin? And they thought, "Maybe this old man has got more money, he's got some more wealth, some silver coins or gold coins, which he has not told us about, and probably, he has probably buried them or kept them somewhere hidden. And he is counting with that money now, it looks like. And that money is not getting over, he's been counting the whole night." So, they also could not sleep. They were also listening to that coin which he was dropping on that stone.

So, that went on for two, three days. Then these people felt, "Look, I think he's got a lot of money and it is not correct to ignore him. Because if we ill-treat him or ignore him now, then whatever money – and that's a lot of money that he has – that he'll give it to somebody else. So, better we start pleasing him so that we retain that money also."

So, that way, from the fourth day, the hot water started in the morning, he started getting idli, puri, and dosa — everything started.

So now, that old man told him, "Now, the next task for you is that, make sure you lock your room whenever you leave it. Don't leave it open. Because otherwise, they'll come to know what you have been doing. So, lock the door whenever you go out, and collect rags or clothes, whatever clothes you get outside, waste clothes or rags, you bring that and keep wrapping that stone and that coin with that rag."

So, he did accordingly. And wherever he would go to the toilet or go outside of his room, he would lock his room carefully and go out.

So, these two, his son and daughter-in-law felt more reassured that there was a lot of money inside. That is why that old man was locking his door every time. And that way, whenever he would go, he would bring back some old rag and wrap that around that stone and the coin. That way, all those rags he tied together around that stone became like a big sack and he kept that below his bed at all times.

Now, after a year or so, he passed away. And the son and the daughter-in-law felt, "Okay, we'll not open it in a hurry. All that money, let it remain there because there are a lot of visitors and guests. So, let's do all the ceremonies around cremation and everything, and after all the guests have left, we will go in his room and then take that money."

So, they all put another lock on the room. So, after all the ceremonies got over, over a fifteen-day period, and all the guests who had come, and visitors, all of them had left and things had quieted down, the couple, they decided, "Okay, now it is time. Let us take out all that money which he had been counting." So, they opened both the locks, and they went inside.

Then, they searched for that money, and they found this big sack below his bed. And they felt, "Yeah, that could be the money. That's where he had possibly kept it, because

it's not there anywhere else." And then, they started opening that sack and seeing what was there inside. And they took out all rags of clothes only – though, nothing. And finally, that coin and that stone fell down. Then they realized that this old man had played a fast one on them.

So, Saints say, "All the family members, the brothers and the spouses and the children, all — everyone — has selfish interests with the person. And so long as he has money or status, everyone comes. Even distant people come and they try to secure their relationship." But the moment these two things are not there — the wealth and the status — then everyone starts keeping a distance from that person.

So, Saints say, "You come empty-handed, you leave empty-handed." And this is just like a drama that is unfolding.

So, if we carefully observe when the family members are crying for a departed soul, if we carefully listen to what they are crying for, they will hear that they are saying, "This person has not left anything for me." Or "This person has not done anything for me. What am I going to do without him?" So, they are crying for themselves. They are not crying for the departed soul. So, nobody is bothered about that departed soul. They're all crying for their loss of their selfish interest.

Kar satsang maan yeh kahanaa,
Kaan aankh phir dho'oo khule.
Dekhe ghat mein jothh ujaala,
Sune gagan mein ajab dhune.

Swami Ji Maharaj says, "You listen to the Satsang and bring it in your character." Which means you follow on the Teachings that the Masters are saying in the Satsang. And when you follow that, you will be able to do the meditations and leave the nine doors and come to the Tenth Door; and you will be able to open your Third Eye. And when you do that, you will be able to hear the Sound of the bells. And you will be able to see the Light within.

Sunn jaay thirbenee nhaave,
Heere mothee laal chune.
Mahaasunn mein surat chadaave,
Tab satguru tere sang chale.
Bhavargufaa kee bansee baaji,
Mahaakaal bhee seesh dhune.
Abh chadgayi purush darbaaraa,
Vahaan jaay dhun been gune.

He says, "From there, you will go up and you will cross the Par Brahm. There the Master will make you have a holy dip in the Mansarovar. And He will take you further to the Maha Sunn and the Bhanwar Gupha. And from the Bhanwar Gupha, you will go to Sach Khand."

Le durbeen chalee aage ko,
Alakh agam ka bhedh bhane.
Yahaan se aage chalee umang se,
Tab raadhaswami charan mile.

He says, "After you reach Sach Khand, with the Grace of the Master, the soul is kept there for a while. And then the Sat Purush takes the soul further to the three planes: Alakh, Agam, and Anaami. And when the soul reaches Anaami, it sees the God Almighty there.

Yahaan se aage chalee umang se,
Tab raadhaswami charan mile.

So there, whether you call it Radhaswami, the Lotus Feet of Radhaswami, or you call it the God Almighty, that is the place that Sat Purush will take you to finally.

Milaa adhaar paar ghar paayaa,
Leela vahaan kee kahen na bane.

So, such is the place, such is the Alakh, Agam, Anaami, that it is beyond description. One cannot describe — or does not have enough words to describe it here. And it is like a person who cannot talk. If he is given a sweet, then he can only eat and enjoy it. But he cannot tell you what it is or how it tastes. He can only express his happiness in eating it.

Yahaan se aage chalee umang se,
Tab raadhaswami charan mile.
Milaa adhaar paar ghar paayaa,
Leela vahaan kee kahen na bane.

Radhaswami.

25

Meditation Talk

20 Aug 2023 – Morning

Shortcomings That Disturb The Devotee Are Reduced To Ashes With The Strong Pangs Of Separation From The Master

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Sant Ajaib Singh Ji, whatever bhajans He has written, the bhajans are full of love and affection and they have very strong pangs of separation from the Master. Each and every Bani of His flows or oozes with the love and affection towards His Master and has very strong pangs of separation. And that is reflected in all the sentences and is reflected in the Bani.

The pangs of separation for gurumukhs is like a necklace. They are adorned with that as an ornament — the pangs of separation that they have from the Masters. Those pangs of separation are reflected in the eyes of the gurumukhs. We can see those in their eyes. The tears keep flowing down till they get the Darshan of their Satguru. So, those pangs of separation are reflected in the eyes.

* * *

When Mira Bai got those pangs of separation, her husband had expired, and her younger brother-in-law became the king. And when she got these pangs of separation, she would go outside and meet all the Saints and Mahatmas, which was not liked and frowned upon by her brother-in-law.

So, he would feel, "It's was a blemish on the reflection of the Rajputs because, as a queen, you should not go out and dance with the Mahatmas or with others and that reflects very poorly on the palace."

But her love for the Master, the pangs of separation, were beyond her control. And whenever she would see the Mahatmas or Saints, she would go out and seek Their company and dance in Their company. Wherever she would see the Mahatmas or Saints, it would automatically bring about her love and affection and remembrance of her Master. And she would dance out, having those pangs of separation from her Master, which she could not get in the palace. She would always, therefore, go out and be amidst the company of the Saints and other Mahatmas.

So, the king, her brother-in-law, could not stand this. And he, therefore, decided that he would give a glass of poison to her and he would poison her. So, he gave that glass to her maid, and he said, "If you just hand it over, she won't drink it. So, you tell her that this is the water from the feet washed of your Master, and she will happily then consume that."

So, the dasi took that glass of poison and she knocked at the door of Mira, who was sitting in meditation in the contemplation of her Master. And she went inside and offered that glass and told her, "This is the water from the feet of your Master."

So, listening to her maid, Mira was overjoyed and she immediately swallowed that glass. And, because she had such strong pangs of separation, that poison did not act as poison. It became nectar inside.

So, since the plan of that king did not succeed, he tried another way of paying off a snake charmer and asked him to bring the most venomous snake which, as soon as the basket was opened, would strike out and bite. So, he got that snake charmer to bring such a snake.

So, after about fifteen, twenty days, that snake charmer got such a snake. And he brought him in a basket. When he got in to the rana — the king — he transferred that snake into a gold basket and put it in that casket, in a gold casket and locked it. And he told the maid and gave her the key and told her, "You go and tell Mira that I have given her a gold necklace. That she should lock the door. And then, try this out."

So, when the maid gave that casket to Mira, Mira locked the door and opened that casket. Then she found that there was a snake inside. But she happily took that snake. She caught the snake and she garlanded herself with that snake. And the snake got converted into a garland.

So, after this episode, Mira was disappointed and she felt, "I'm not causing any harm to these people, but they are trying all these things. So, they seem to be very unhappy." So, she left that place. She left the palace in Chittor, and she went to Dwarka in Gujarat. The original Dwarka has submerged, which was constructed by Lord Krishna. So, this was created by a subsequent king. So, she went and settled in that Dwarka and never returned back to Chittor.

So, when that pang of separation is there from the Satguru, it is very strong inside, then nothing can stand the strength or the intensity of those pangs of separation, and everything is reduced to ashes. And it is only those pangs of separation which then take that devotion forward for the devotee. Then the devotee gets identified with the Master, and the Master gets identified with the devotee. And such that, the Master, thereafter, takes all care of that devotee. And He doesn't allow any shortcomings to disturb that devotee.

We should have strong faith in the Master. Just like a strong foundation is necessary for a building, if there is a strong foundation, the building will last long. Like that, if you have strong faith in the Master, then your devotion will keep progressing. But if you are in two minds about the faith in your Master, then the devotion will also not progress.

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The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Simran and Dhyan.

26

Meditation Talk

20 Aug 2023 – Afternoon

Vireh — Strong Pangs Of Separation— Is A Wonderful Phase That A Devotee Passes Through While Meeting God Almighty — A Gift From God Almighty

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I had spoken to you in the morning about the pangs of separation — the strong pangs of separation that the Mahatmas and devotees have. So, any devotee who does meditations day and night and who remembers, and is constantly in the remembrance of the Master, on that path of devotion, they will definitely cross this stage where they have very strong pangs of separation from their Master.

Even Guru Nanak Sahib, when he was in this stage, his father wanted him to do the business of blankets and he wanted him to join the business. But Guru Nanak Sahib had these strong pangs of separation from his Master. He had very strong vireh and, constantly, there were tears in his eyes and he was always in the remembrance of the Master.

Now, his father did not understand this stage or understand this state of Guru Nanak Sahib. So, he would bring a number of vaids, a number of doctors, to see Guru Nanak Sahib and give him medicines. So, different doctors would come and prescribe different medicines.

So, Guru Nanak Sahib was also very irritated, taking all these medicines like this. So, for a month, he kept doing it. But he also was helpless to explain his state to his father, because his father would not be able to appreciate his state. So, he felt that he had to tell the doctors — or he had to make it known to everyone.

So, once, Guru Nanak Sahib told the doctor, "You are giving me different types of prescriptions and you are diagnosing my illness. Sometimes you say it is pith*, sometimes you say it is cold, so you are diagnosing different things. But you really don't know the source of my ailment and my problem. Now, the only cure that you can actually get me is if you can get me the Darshan of my Master within. So, since you don't know all of this, why don't you just pack your bags, why don't you pack all your medicines, and leave me alone?" Well, his father was quite upset with what he told the doctor.

** In ayurvedic medicine in India, pith is associated with the dosha, pitta, which is an imbalance between the elements of fire and water*

Brahmanand Ji also, when He passed through this stage, He also said, He told the doctor, "You don't understand my ailment. And the cure of my ailment is if you can get me the Darshan of my Loved One. Only then, I will get cured." Because He was also in that same state of vireh.

So, Guru Nanak Sahib's father was not able to understand that state and he was upset the way Guru Nanak Sahib told his doctor. So, he then gave a beating to Guru Nanak Sahib and he asked him to leave the house.

So, he was very weak and frail when he had to leave the house in that state. But in this state, actually, there is a lot of happiness within. Though, to the outsider, a person looks very weak, or a person looks very frail, and he's not eating properly, he's not sleeping properly, but to the devotee who is in this state of vireh, he has a lot of happiness and a lot of contentment within, and he is constantly in that unbroken love for his Master.

So, that way, when Guru Nanak Sahib's father took him out of the house, he was in a very weak state. And he could only walk a few steps, then rest. And then, that way, he went to his sister's place at a distance by walking those few steps, and then resting, and then again walking. So, somehow, he reached his sister's place.

So, his sister, Nanaki Devi, she was aware of the state of Nanak Sahib. She knew that he had this vireh for God Almighty — for his Master. So, she took care of him. And when his soul finally reached Sach Khand-Sat Lok, then that vireh was satiated. And, after that, He started doing Satsangs.

So, after that, He started the preachings and He started explaining the Sant Mat and He went through the length and breadth of the country – not only India, but across Arabia and several other countries. People are aware and they follow Guru Nanak Sahib.

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So, for a devotee who is going through that stage of vireh, for him, inside, there is a lot of happiness and there is a lot of contentment. But physically, the body gets reduced. The blood dries a little. The person becomes frail. Because all the focus and all the attention of that jiva is within and he is very content and very happy within. But outwardly, he looks very frail. And once they go within and they realize God Almighty, they can decide whatever they want to do with their physical appearance and however they want to keep it. And it is up to them how they want to have their physique continued after that.

So, vireh is a wonderful phase that a devotee passes through while meeting God Almighty. And it is a gift by God Almighty – that the devotee goes through that stage

of vireh. Even Mira Bai says, “Only those who are going through that stage can understand that stage of vireh.”

* * *

So, time is good and let us make the most of it. We focus on the Bhajan Simran and get connected with Dhyan and Simran.

So now, when you go back home, don't assume that this meditation of two hours is over. When you go back, all of you continue your practices of at least sitting for a stretch of two hours. Try to keep that practice at home also.

So, you can be rest assured that, if you do your meditations the way you are doing it here, you will definitely get success on this Path. Those who take the plunge in the sea, they get those pearls; otherwise, the rest are just sitting on the shores thinking about it. So, be rest assured that you will get success if you do your meditations.

Once you realize the kind of happiness or the kind of joy that you will get when you do your meditations and when you get connected within, then the Love will be so intoxicating that you will not want to leave those meditations and come outside. So, that is the kind of joy you will enjoy and the happiness that you will enjoy when you do your meditations.

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So, close your eyes and get connected with your Simran and Dhyan.

27

SATSANG

20 Aug 2023 Afternoon

When We Do Devotion, It Is Meant For The Mind — It Is Not Meant For The Body Or The Soul — It Is Only The Mind That Has To Be Cleansed

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The paathi sings the Bani of Sant Paltu Sahib...from the book: Paltu Sahib ki Baani Part 1, Kundaliyaa

Kamat drushti jo laavai, so dhyaanee parmaan,
Kamat drushti jo laavai, so dhyaanee parmaan.

This is the Bani of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib has given good examples of how we should do our Dhyan. That way, there are various types of concentrations, or Dhyan, but Paltu Sahib says, "The correct way to do our concentration is like that of the turtle."

The turtle comes on the shore and lays eggs on the beach. It makes a big hole, and there it lays its eggs, then covers that hole with the sand. After that, it doesn't sit there. It goes back into the sea. And there, it eats food, it moves around, it saves itself from predators but, all the time, its attention is always focused on those eggs. Because, even for second, if that attention is lost, then that egg will not hatch.

So, like that, we should have our attention, at all times, at the feet of our Master and in Naam. Where we are doing our business, or we are looking after our families, or we are taking care of our possessions, or other relationships, but at all times, the attention within should be at the feet of the Master.

So, on this Path, therefore, living in the comfort of our homes, we can do our devotion by keeping that attention always at the feet of the Master. This Path does not require us to go outside in the hills and in the jungles or do some kind of austerities or difficult penances outside and leave the comfort of our homes. Because, when we go out, what happens is, we again have to face in the same hunger, we have to face the same need for shelter, so all those needs still continue. And we have left the comfort of our homes. And then, these kinds of desires are filled outside.

So, if we go out to do all this, and try to manifest God Almighty outside by leaving the comfort of our homes, then those desires, which will be compelling us for food and for shelter will drive us back into this world.

Whereas, if we have the desires, even though we are sitting at home, but the desire is to manifest God Almighty, to manifest our Master, then that will take us to our Master. That will take us to God Almighty.

So, like that turtle, the attention of which is always on the eggs; whether it is hunting, whether it is defending itself from a predator, or whether it is eating or swimming, its attention is, at all times, on those eggs.

Like that, the true sign of a gurumukh is that his attention also is always on the Master. Whether he is doing business, whether he is doing his job, or whether he's farming, or looking after his family, his attention is always at the feet of the Master.

When we listen to the Satsangs, time and again, given by the Masters, we come to know of the reality. And the reality is that this world is not true. And everything that we have, the possessions, or the relationships, everything that we go through in this life, is not permanent. It is only there for a few days according to our fate deeds, and eventually, we have to leave it behind.

So, while we are going about all our duties and going about all our relationships, the Path suggests that we should have the attention at the Master, so we can go about doing all our duties and being mindful of that reality of God Almighty and of Naam and of Satguru within.

When we forget that reality and we get ourselves entangled in this world, and we are constantly outwardly pulled in these possessions, these desires, relationships, then, at the time of death, this causes a lot of pain. Because we have a lot of remorse for leaving all these things behind.

Alexander the Great also wanted to conquer the entire world and he had built a huge army from Europe. He had come and marched across several countries. And he had also, in those days, developed a tank. And he came into India through the route of Pakistan.

So, when he entered India, India was a 'golden bird' and it then was a very prosperous country. And there were several kingdoms, several small kingdoms, that comprised India. And there were 'rivers of milk', so to speak. And gold was easily available, and the kingdoms were all very rich and flourishing. So, the only problem was that, there was a lot of infighting between the kingdoms — which was taken advantage of by Alexander. So, he would befall one kingdom, and then, attack the other. And that way, he had conquered most of the kingdoms in India.

So, he had, of course, come to gather all the wealth here. He gathered all the various valuables and the gems and jewelry; and he collected all of the that and he gave back those kingdoms to the respective kings or to his allies. And he gathered all the wealth and was taking it back.

So, he consulted one pundit in Banares, and he asked him from astrology to find out what was his lifespan and about his future.

Now, when the pundit saw and observed, he saw that Alexander had a very short lifespan – and by the time he had come into India, he was already around thirty-five years old — and his lifespan was close to that only.

Now, the pundit felt that, if he tells him, then he may behead him for telling that. So, he told it in a different way. He said, "When the sky will be gold, and when the earth will be silver, that is, you have silver below and gold above, then only, you will die – only at that time."

When he said that, Alexander felt that he was immortal because the sky was never going to become gold, and the earth was never going to become silver. So, he felt, "I really won't have any death like this." And he was returning with the wealth via Rajasthan, which is all a desert area.

So, on the way back, he got typhoid. And, over two or three days of the fever, he became very weak and he could not ride his horse. So, he stopped the caravan and all his army and told them, "You set up the camp, because I cannot continue like this."

So, when they stopped, they looked around to make shelter for him. The ground, there was all sand. So, they covered that with all the silverware which they had collected from all these battles. And they laid all that silverware on the ground so that it would be even. And they placed his bed on that silverware. And to cover him, so that he was protected from the sunlight, the umbrella he had on his horse, that was made of gold, and they used that, and they arranged for him to sleep in the shadow of that umbrella.

So, when he was lying there, he summoned the doctors from his camp. And about four doctors came, and they all inspected and they checked him. And when they saw his pulse, they told him, "Your life is almost coming to an end. So, there is nothing much we can do."

So, he used to love his mother a lot. And he felt that he would like to go and at least talk to his mother. So, he told them, "You do anything. You give me any medication, or keep me alive till I am able to go back home and, at least, have a word with my mother. If you do that, then I will give half my kingdom."

So, the doctors told him, "Even if you give us the full kingdom, it is not in our hands to increase the breaths that you can take." They said, "We cannot increase the breaths. Even if you give us the full kingdom."

Then, he realized and when he looked up, he saw that indeed, the sky for him was gold, because of that gold umbrella. And when he looked down, there was all silver. So, he remembered the astrologer who had told him this and he felt that his time had come to an end now.

So, he told his people to take him at a height where he could see all the wealth that they had amassed in all this warfare. And he told them to set all that wealth, all those possessions, in a row so that he could see all of that.

So, they placed him on a mound of sand. And from there, he saw all the various possessions that he had amassed and taken from various kingdoms. And when he saw that, he realized that he had made so many widows, he had made so many mothers lose their children, all to gather this wealth. And now, nothing from this wealth was going to be able to help him continue his life or get an additional breath.

So, then he told his ministers, "When I die, you bury me, and bury me in a way where my hands are left open with the palms upwards. And when I lie down, when you bury, at least future kings or future conquerors can take a lead and see that, Alexander, who wanted to conquer the world, left this world empty-handed. So, at least they can take a lesson from that."

So, he had to, then, die in the deserts of Rajasthan. And that is how this world is.

So, that is how this world is, we strive all our lives trying to get those possessions and build that wealth, build those home, and all the other things around it. And, at the time of death, we have to leave all these things behind because we cannot take anything with us. And then, we are left only with the repentance. And we are left with the desires for having left these behind. And because we have the desires built around these possessions, we have to come back into this world.

So, therefore, the Masters say, "If you have desires, then only have one desire – and that is the desire for Sat Naam. You only have that desire because that is the only desire which will get you liberation and get you back to God Almighty. Everything else, and all other desires, will bring you back in this world.

So, therefore, Paltu Sahib says, "You have that attention like that of the turtle — that your attention is at all times on Naam, on your Satguru. And though you go about doing all your worldly things and continuing with your relationships, your attention should be fixated at the feet of the Master."

So dhyaani paramaan surati se andaa sevai,
So dhyaani paramaan surati se andaa sevai.,
Aap rahai jal maahin sookhe mein andaa devai.

So, that is what Paltu Sahib says, "You keep your attention fixated on Naam and on your Satguru and go about your worldly routine."

Now, when you do that, the love and affection will be towards Naam and towards your Master. And outside, we will not be swayed by the ups and downs that we face in this world. If your possessions increase, it will not make much of a difference to you, and likewise, if you're deprived of your possessions, that will also not depress you. So, you

will remain balanced because your attention is always focused on the Naam and on your Satguru.

Jas panihaari kalas bhare maarag mein aavai,
Jas panihaari kalas bhare maarag mein aavai,
Kar chode mukh bachan chitth kalasaa mein laave.

He gives another example of the hilly areas of Maharashtra, where villages are on the hills and the source of water is at the foot of the hill. So, in order to fetch that water, girls go to fetch the water, and they take three to four pots. Each girl takes about three to four pots and they go with those pots to the foothill. And that way, they go together. So, three or four girls, or friends will go together, carrying three or four pots each. And when they fill the water from the wells below, they put two pots — one above the other on the head — and they carry one pot in each hand. So, that way, they carry four pots and they start climbing back to their village or their home. And when they are climbing, the two pots they have in the hand are held by the hands. But the two pots on the head are only kept there by balance. And that balance is maintained by them by paying attention to the balance of those two pots.

So, while they are climbing up, they are talking to each other, they are making fun of each other, and they are going through all kinds of hilly terrain, ups and downs, and the paths are rough. But, despite all of that, they are maintaining the attention on those two pots, which they are carrying on their head. And they successfully carry that water to the home or their village.

So, that is what Paltu Sahib says, "Like that, you can go about all your worldly work, but you keep your attention on Naam and on Satguru."

So, if they leave attention of those pots, if they will lose the balance of those pots, they will fall and break and they will lose the water. So, they are very mindful of the balance of those two pots on which they always have attention. Whatever they are doing, whether they are making fun of each other, or playing with each other, while they're climbing that hill, at all times, the attention is on the pots.

So, that is what is the attention — like the attention of the turtle — that is the attention that we have to have. So, He gives that example for having the same kind of attention towards our Master and towards Naam.

Phani mani dharai uthaari aap charane ko jaavai,
Phani mani dharai uthaari aap charane ko jaavai,
Vah gaaphil naa parai, surati mani maahin rahaavai.

Another example He gives is the gemstone made by a snake. The snakes – there are some types of snakes that make these gemstones, and the gemstone has the luminance of one lamp. They keep that stone inside, in their mouth. And these are highly poisonous snakes. They are so poisonous that, even if we accidentally breathe their

air, we take a breath, we will get paralysis — these snakes are that poisonous. And they stay in the deep jungles. And where, at night, after it has quieted and it is dark, these snakes come out from their holes. And then, they take out this gemstone from their mouths and place it on the grass. The gemstone has the luminance of one lamp. So, it gets the luminance and, attracted by that light, the moths and other insects come near that gemstone. As soon as those moths ot those insects come, the snakes eat those insects or moths, and they live on that.

Now, the example that Paltu Sahib says is that, those snakes go around those gemstones. They leave the gemstones in the grass, and they move around, but their attention is always on that gemstone. Because if that gemstone is lost, then the snake kills itself. It cannot stay without that gemstone. So, the attention is always on the gemstone, though they are going around and moving around.

Now, people who try to procure these very precious gemstones have to be very careful because the snakes are extremely poisonous. So, what they do is, in the night, they observe for two, three days and, in the deep forest, they observe where there is light under the trees.

So, wherever these snakes have their holes, because of the gemstone, there is light under the tree. So, they observe which trees there is this light, and the next morning, they mark those trees. And then later, two people come to hunt this and they carry a lump of clay — loose, wet clay. They carry that lump and they climb that tree and they observe where that gemstone is placed by the snake by habit. So, they climb on a branch above that place where the gemstone is generally placed, and they just lay still on the branch.

So, in the night, when the snakes come out and they take out those gemstones, the people who have come to take it, they aim and place that clay, and drop the clay on top of that gemstone. So, as soon as that clay falls on the gemstone, there is no further light. And then, that snake gets very angry, and it keeps searching, makes a lot of noise, and finally, it bangs its head against the tree, and it kills itself.

So, these people don't get down from the tree till morning, till they make sure that the snake is dead. And only then, they climb down and they collect that clay. And stuck in that clay is that gemstone. So, that's how they procure those gemstones from these snakes.

In olden times, kings used to place these gemstones in their crowns because that would give them light. So, the most precious gemstone was kept in their crown.

So, that is what Paltu Sahib says, “This is the attention; like that of the turtle, the snake goes, catches insects, it moves around that stone. But, at all times, its attention is always on that stone.”

This attention, which that turtle has or that snake has for the stone, that attention is what Masters call as devotion. That devotion is our attention towards our Satguru, towards Naam — at all times. So, whatever we are doing, and whatever be the compulsions for our physical work or other things, the mind is always attuned and attentive to Satguru and Naam.

So, in the same way, we have to perfect our Simran. Initially, we do Simran with our mouth, with our tongue. But when we do that, we still listen to everything from the ears, and all our other senses are still working. So, all the attention is not there, and we'll repeat the Names by our tongue. But gradually, as we keep progressing on that repetition of the Simran, the mind — as it also becomes purer — starts repeating the words, repeating the Names, on its own. And then, the mind starts doing the Simran.

So, once the mind starts doing the Simran then, at all times, it is engaged in that Simran. Whether you're talking to somebody, or you are working, or you are doing any other thing, the mind is constantly engaged in Simran. So then, with that, the mind becomes purer, and it eventually gets connected with the Holy Sound Current.

So, the Masters say, "That is the state I am in, where you are making me do the Simran. I'm going about and I'm resting. But you are doing the Simran for me." So, that is the state in which we should perfect our Simran.

Paltu sab kaaraj kare surat rahe algaan,
Paltu sab kaaraj kare surat rahe algaan,
Kamat dhrusti jo laavai so dhyaanee parmaan.

Paltu Sahib says, "I go on doing all my activities, everything I do, but my mind is always attuned and the attention of my mind is on the Naam and on Satguru." This is the correct way of devotion. This is what is meant by devotion, that your attention is always on Naam, your attention is on Satguru.

There is no outward ritual, or there is no show, or there is no clothing or no outside attire, nothing of that sort. It is entirely the attention of the mind that is to be focused on the Satguru; that is to be focused on the Naam. Outside, there are so many people who try to show outwardly that they are Godmen. They wear saffron clothes, and they have different kinds of attires. But all that is all only an outward show.

I can tell you from my experience. We had hired a bus from Karnataka, and we had gone for a tour of the northern parts of India – and that included going to several pilgrimages and religious places, including Beas and all the other places also.

So, I had one seat in that, and on the bus, people had arranged for everything. So, food, shelter, stay, travel, everything was arranged by the management of the bus. And then we went and I saw and observed that, when we had gone to Haridwar, these Nagas there — that is, the kind of people who have all these ashes spread on their body — outwardly, they put all the ashes and everything. And one person has a practice of

standing upside down, with the head on the ground. And they have a practice of standing there for half an hour or an hour. And they just remain like that — which is quite inspiring for someone who watches them.

So, I had gone there, and on the banks of the river, we were all having a bath, and I was observing what these people were doing.

So, there was a tent nearby where the other people from other nagas sit. So, one person stands like this, upside down, and people who are passing by, they offer donations, they offer alms. They give a rupee, two rupees, like that. They drop the monies there. And after about an hour or so, this person goes inside the tent and another person comes and replaces him by standing upside down.

And inside the tent, the smoke that came out from the tent, four people who were smoking inside, was just unending. People would smoke that chilum inside, which was like the ganja, or heroin; people would smoke that continuously. So, the whole tent, all smoke was continuously coming out from the tent. And this was their entire exercise throughout the day.

So, like that, all these things outside, when people try to mislead and they try to do all this by only an outward attire, they are not cleansing the mind. Which is, they're only trying to put all this on the body. The whole thing is that, when we do devotion, it is meant for the mind. It is not meant for the body, and it is not meant for the soul — because the soul is anyways pure. And the body is an earthen vessel, and we have to leave that behind here.

So, it is only the mind that has to be cleansed, because only the mind is the hurdle for the soul to get free. So, all of this devotion that we speak of is entirely focused on the mind. And if we leave that and we just keep doing outward rituals and everything else, and we give the punishment to the body, the mind will still remain preoccupied in all its possessions, and all the desires for the world. And, they have the same kind of desires like anyone else has for the world. So, the mind remains where it is, the body gets punished, and the soul is not freed.

So, that is where we have to be mindful and focus on the cleansing of the mind, as opposed to the body that generally is done outside.

* * *

So, there is this story which Sant Ji used to tell quite often. There was this old lady, and she was a bit old. She was staying in the northern parts of India. And since she was alone, she had for company, kept one goat as a pet and one monkey. So, she used to stay with them, the monkey and the goat, and they used to stay in the same hut.

Now, in January, there is a festival called Sankranti where people fly kites and they do various things. And they also make a lot of sweets and good food, and they eat and enjoy that in that festival.

So, this old lady also decided that she would cook some good food and have two nice meals the following day on Sankranti. Now, her hut had two windows and a door. And it was facing the neighbors, so the neighbors could see what was happening inside her house. And so, she went and purchased all the things to make the food in the evening and brought everything. And she got up early at three o'clock and started cooking the food.

So, she made nice puris, kheer, and bhaji; and that way, she made the full meal – a nice elaborate meal. And when all that was done by morning, she remembered that she had forgotten to make curd, to prepare curd. So, she felt that, without curd, there wouldn't be fun eating it. So, she went to purchase curd from the nearby grocery store. So, she tied that goat to the window, one window, and she tied the monkey to the other window, and locked the door and went out.

Now, when she went out, the aroma and the fragrance of that kheer and the bhaji and everything was coming, and the monkey could not resist it. So, it tried everything. It jumped around and, finally, it got that rope which he was tied with. He opened that rope somehow. And then he helped himself completely to everything that she had prepared, from the kheer, to the puri, bhaji, and rice, and everything.

So, she had prepared only actually for two meals for her. So, she had a good feast there. And, when he was full — and how much will a monkey eat? — but he ate everything. And, when he was full, he went and untied the goat and he put the rope around his neck again and climbed on the window and sat.

Now, unfortunately for him, all this was being observed by the neighbor. She was seeing what that monkey was doing and what all was happening inside the house, because that was visible from the windows.

Now, when this old lady came, she opened her house — before that, of course, the goat tried to forage with whatever was left by the monkey and he kind of scattered all the vessels all over the house. And when the old lady came, she opened the door. She was aghast to see all the utensils everywhere, food eaten, and she saw that the goat was free. So, it was the goat that had done everything! So, she said, "Now, my whole night's work has got wasted. Now, I'll teach this goat a lesson."

So, she brought a stick and locked the door, and she started caning that goat. Now, when she started doing that, the goat was running here and there. But she was running with a stick behind it. And that neighbor was observing all this, so she came running and she told this old lady, "Look, you're doing the wrong thing. Actually, the real person who should get the caning is the person who's sitting on the window. It's that monkey who has removed that rope, eaten everything. And after he ate, he's untied

this goat. So, you think it's the goat who has eaten, but actually, the whole mischief is that of the monkey."

So, that is what happens with us also. The mind is the monkey, and the body is the goat. So, the mind does all the things it wants. Whatever it enjoys, it is doing. And the beating, always the body gets. So, that is the situation.

So, if there is a theft, then the police take the person, and the body gets the caning.

So, Sawan Singh Ji Maharaj also used to give this example — that this is our state of affairs.

Paltu sab kaaraj kare surat rahe algaan,
Paltu sab kaaraj kare surat rahe algaan,
Kamat dhrusti jo laavai so dhyaanee parmaan.

Radhaswami.

28

1st Closing Talk *
21 Aug 2023 – Morning

The Master Is Always Within Us — We Should Feel That Presence And Do Our Devotion

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** This closing talk appears to have been given on this day to accommodate those who were leaving the program one day before the program officially ended on August 22nd...*

Today, I pray at the feet of SomAjaib. This twenty-day program has successfully come to an end, and it is the Grace of these two great Masters that this program has gone smoothly and successfully. All of you have come from long distances and participated in this program. You have taken out your valuable time and spent resources in coming here and making this program a success. I pray to the Masters that They shower Their Grace on all of you so that you can increase your devotion towards your Satgurus.

There are so many people — satsangis – who are unable to attend the Satsangs, or even if they attend the Satsangs, they are unable to do their meditation. So indeed, it is a lot of Grace of these two great Masters that They have showered on all of you and all of us that we have been able to come and attend this program and spend these days in Their remembrance.

I pray and I hope that all of you, when you go back to your respective homes, you will continue to listen to Satsang every day and you will continue to give time for your meditations so that whatever progress you have made in your devotion, that continues and you progress further.

Sant Ji used to always say, "The Master never dies. Only this earthen vessel – this body — has to be left behind. So, all the souls are immortal. All the Masters are immortal. And They are always with you. They're always within you.

So, for the sangat, the Master is always there, and we should always keep that in mind — that the Master is within us. And we should feel that presence and do our devotion.

The mind is the devil, and he will always work towards deviating you from the path and creating delusions. So, be mindful of that — be mindful of all the tricks that the mind plays on you.

The Masters say, “Don't understand the mind as a friend. The mind is an enemy. And it will always work towards getting you away from the path of devotion and leaving you aside.” So, be very mindful and be always aware of the mind.

Make your time schedule and give a priority for meditation. Make sure you take out time for your meditation daily. Because that is our true work. Everything else that we do throughout the day is work for somebody else.

Kabir Sahib also says, “I beat the drum and I keep repeating, that with every breath that you lose, you're losing the wealth of three worlds.” So, that is how we are losing very precious time with these breaths that we take.

Somanath Baba Ji has also, in His Bani, written, “We throw away twenty-one thousand six hundred breaths every day.” And just imagine how many days have passed, how many months have passed, how many years have passed. So, how many breaths we have wasted till now; it's been like fifty years, sixty years, and we have wasted those numbers of breaths.

So, never mind the breaths that have gone by till now, but be very mindful of the remaining breaths that we have. And spend that towards accumulating the wealth of Simran, of Naam. And use that time towards doing this.

So, I pray and hope that all of you will go back and continue to spend time in your meditations so that the purpose for which this life has been given is successful.

29

SATSANG

21 Aug 2023 Afternoon

When We Close Our Eyes Now, We See The Darkness Of Ignorance Of So Many Millions Of Lives —After Manifesting The Jyoti, There Is Light At All Times Within

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A satsangi asks to speak to the Master and the sangat prior to beginning the last Satsang of the program. And a second satsangi follows with some additional inspiring words. Here are the transcriptions of those talks...

It's a great gift to be asked to speak in front of Satguru — It's too much for me to understand. I was given a great gift of Kirpal when I was a young boy many years ago. But this gift has been given to me, again with Sant Ji, and now again, through Babaji. That's the biggest, the best thing, I can say. I could talk a long time about my experiences with the Master, but it always is new for me. They have to break through the stone wall of ego — very strong. It takes a Satguru to do that. Kirpal came to the town I grew up in and I was very friendly with Russell. Russell and I went to the church there, and I didn't find really what I was looking for in my religion. I always was a seeker after God, but I also was a seeker after pleasure. So, I left and went all around the world and lived in many different places and did many different things. So, Master always brought me back, now, and I'm so grateful for that, so many experiences at the feet of the Master. I really don't have any more to say than that. Thank you everybody for the honor, for the brothers and sisters here, to give me the honor to speak in front of you. This is a great honor for me. Thank you very much.

* * *

Well, I just have a few words of Kirpal that came to me. In 1970, He was talking about the time of the Kali Yuga that we're in, and He said then, "There will be more fragrant Saints." And then, there's a reading, it's a writing, He said, "The Living Master is just like a blooming tree laden with fragrant flowers and luscious fruits. Blessed indeed is one who happens to meet such a Master." And I think we are all fortunate to be here in that situation. Thank you, Babaji, for everything.

* * *

Babaji responds with "Thank you."...and He continues...

I had the opportunity to have the Darshan of Sant Kirpal Singh Ji in 1973. That was just when I had come into the fold of Sant Mat. And Sant Kirpal Singh Ji had a program around Sion, somewhere near Sion, in Mumbai near Kings circle. So, some of the satsangis were there, and I accompanied them. And we attended and I got the good fortune of the Darshan of Sant Kirpal Singh Ji then.

Kirpal Singh Ji Maharaj was a great intellectual, He was very learned. And I remember Him as a very generous person. And from His income, He used to donate monies for education, especially of small girls and boys, and pay for their books and for their education –for those who could not afford it.

So, once, later, one of the boys who had been given donations by Kirpal Singh Ji Maharaj, he grew up and when he went to meet Kirpal Singh Ji Maharaj, he placed some seva at His feet.

And then, Kirpal Singh Ji Maharaj asked him why he was doing that?

So, he said, "You have always helped me and you have paid for my education. So, this is a very small seva that I would like to offer."

So then, Kirpal Singh Ji Maharaj told him, "You are my son. And I was paying for you as my son. So, now, you are giving this? Am I not continuing as your father?"

So, that's how He was known to be very generous throughout His life. And after I got that one Darshan, I went to Somanath Baba Ji's place in Bangalore. After that, I did not get an opportunity to go and see Him. But Somanath Baba Ji and Kirpal Singh Ji were very, very good friends because Somanath Baba Ji had also stayed in the ashram in Beas. And during those six or seven years when he was there, he and Kirpal Singh Ji Maharaj got to know each other very well and they were very good friends.

So, after Sawan Singh Ji Maharaj left His body, after that, the pangs of separation were very strong, and Kirpal Singh Ji Maharaj went in the northern parts of India. And there, in Rishikesh, He used to do His meditations. He would stand in the river, and the river Ganges comes there, and it is very cold water. So, He used to stand, early-morning, in that very cold freezing water, and do His meditations.

So, once when some policeman had also stopped Him and asked Him where He was going, and He had told him, "I am going to the river to do meditations. So, if you want to join me, you can join me." So, then the policeman told Him, "No, you can please carry on and do your meditation."

So, that way also, He had a very unique life where He was very well-known. And one of His sons also passed away at the age of around fifteen or sixteen years. And that was a great tragedy that befell the family. One of his friends, Raja Ram Seraf, who was from Agra, he was a good friend of Kirpal Singh Ji Maharaj, and he felt, "I should go

and express my condolences and give him support in this hour of great tragedy that he has gone through."

So, when he came and visited Kirpal Singh Ji Maharaj during the time of the cremation, he saw that there was no sign of remorse or sadness on the face of Kirpal Singh Ji Maharaj. He was going about in the normal, routine way. And he felt, "Maybe not now, a little later perhaps, he will feel that sadness and I will support him."

So, when they took the body towards the crematorium also, Kirpal Singh Ji Maharaj did not show any sign of sadness or remorse, and again, Seraf was quite surprised. And, even during the cremation, He was quite normal. So, Seraf later asked Him whether He had a stone heart, because it seemed that there was no kind of remorse for such a great tragedy, that his son had left him.

Then, Kirpal Singh Ji Maharaj told him, "He was not my son. God Almighty gave him to me and He took him. So, there is no reason for me to be sad in that."

So, such was His greatness and such was His understanding of everything. So, we are indeed fortunate to have someone as great as Kirpal Singh Ji Maharaj Who has touched some part of our lives. And whatever I remember, a little bit, I've related that. So, today, being the day on which He had left His body...so...in His remembrance.

It is pointed out that there was some more of Babaji's comments to be translated...

Sorry, sorry, I missed that, thanks... So, one more thing, when Kirpal Singh Ji Maharaj left His body, the sevadars there wrote a letter to Somanath Baba Ji in the ashram. That was in 1974. So, they wrote to Him and requested Him, because there was no one else to take care of the ashram. Kirpal Singh Ji Maharaj, He had set up an ashram in Delhi. So, Somanath Baba Ji then replied to them, saying that He was also quite old, and it would be difficult for Him to manage that, as travel was difficult, and He wasn't traveling much. So, He had written back like that.

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And the Satsang begins...the paathi sings the Bani of Swami Ji Maharaj... from the book: Sar Bachan Chand Band, Guru aur Naam Bhakti, Shabd 18

Dhaam apne chalo bhaai,
Paraaye desh kyon rahna.
Dhaam apne chalo bhaai,
Paraaye desh kyon rahna.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj addresses everyone, and He tells them, "You let us go back to our True Home. Let us go back to our True World. This world is not ours. This is the world of Kal and Maya. It is the world of life and death. It is the world of joy and sorrow. And this is not our True World. Our True World is in the lap of God Almighty. It is a world where it rains

nectar. And it is a world where we have perpetual bliss. So, let us go back to that True World of ours. Let us leave this world of others and go back our True World."

So, we are not this body with which we are identifying. We are the soul which runs this body. And the soul is not subject to destruction. Unlike the body that it is driving now, the soul is immortal — it has no beginning, no end, and it is infinite.

The soul has come into this world and, in this world, Kal has tied a knot between the soul and the mind. And it is because of that knot that the soul has got entangled in this world, because the mind is going in circles in this ocean of life and death in this world and doing all kinds of karmas. And whatever karmas it is doing, those are accumulating on the mind. But because the soul is tied with the mind, it has also to go and suffer the same fate as that of the mind.

So, the Holy Sound Current is in the form of Sound and Light. And so is the soul. It is in the form of Sound and Light. When we open our Third Eye, we first experience and see our own soul, which is in the form of a round shape of Light and Sound. And it is sitting at the Eye Center. And the soul, from there, is illuminating the entire body with the pranas. So, it is sitting at the Eye Center.

So, therefore, Swami Ji Maharaj says, "You should go back to your True World and do your own work."

Kaam apnaa karo jaai,
Paraaye kaam nahi phansna.
Naam guru ka samhaale chal,
Yahi hai daam ganth bandhana.

He says, "That Naam which has been given to you by your Masters, you do the practice of that Naam. You collect the wealth of that Naam. It is that wealth which is going to help you to go back to God Almighty and get you to manifest God Almighty." So, that is your work. Your own true work is to collect the wealth of that Naam.

Outside, the collection of wealth and possessions is of no use because we have come empty-handed in this world, and we will be leaving this world empty-handed. So, stop that pursuit of trying to amass all the possessions outside, and focus on collecting the wealth of Naam.

So, in pursuit of collecting all those possessions, the possessions will be left behind. But whatever we have done as karmas, whatever deeds we have done to collect or amass that wealth, or get those possessions, those karmas will go with us and we will have to redeem those karmas.

So, He says, "Focus on doing your own work and not the work of others. Because here, whatever we are doing, it is work of the others." If we are taking care of our families, then it is the family's work. And if we are doing our service, or we are doing a job, it is

the work of the company. Or if we are doing a business, then it is the work of business. So, all these are things that we are engaged in for others and not our true work.

Jagath ka rang sab maila,
Dhulaa le maan yah kahnaa.
Bhog sansaar koi din ke,
Sahaj mein tyaagthe chalanaa.

Swami Ji Maharaj says, "The color of this world, the color of attachments, it is not permanent and it is dirty. So, listen to me and you leave this color, leave these attachments."

* * *

There is a story that I remember which used to be told. There was a girl who was quite ill. And her old mother was taking care of her. And she used to keep saying or keep praying, "Make my girl well and, whatever life I have left, You give that life to that girl and let her have a good life." She used to keep saying that, keep praying like that.

So, once it so happened that there was a large utensil for cooking large quantities of food. And it had become black from the top down and that whole utensil was kept outside. So, one buffalo came and it put his mouth inside that utensil to eat food — whatever was there inside. And his horns got stuck in that. So, it looked like a very odd animal with a huge utensil in the front and the body of a buffalo behind. And it could not see anything, so it entered the house from the door which was open.

Now, the lady who was sitting in the outer room, she saw this very vague creature coming in — black and with no face, and had a utensil in the front – so she felt that it was the angel of death who had come. So, as soon as she saw that angel of death — or she thought it was the angel of death — she immediately said, "That girl is sleeping inside. I am out. I am the old lady; the girl is sleeping inside. You can take her." So, that is how short-lived our relationships and our attachments are.

Another experiment that was done during the British regime here, they wanted to see how much is the love and affection between a mother and a child. And they placed a monkey with her child in a tank, and they started filling that tank with water. So, when that monkey saw that water level was rising, she picked up the child and held it close. Then the level kept on going up. So, she, at some point, took the child and placed it on her head so that he could breathe, and both could stay alive. Then when the level of water went above her head, she placed the baby below her feet and stood on the baby.

So, it is always everyone is very attached only to themselves. All these attachments are very short-lived.

Therefore, Swami Ji Maharaj says, "The color of these attachments is not permanent. It is short-lived and it is dirty. So, don't blame this color, don't blame these attachments, and get free from them."

Bhog sansaar koi din ke.
Sahaj mein tyaagte chalanaa.
Saran satguru gaho drid kar,
Karo yah kaaj pil rahna.

He says, "The possessions that you have, these are not yours. These truly belong to Maya and you have just been given the opportunity to be in possession of these things because of your fate deeds. And, therefore, they are only going to be there but for a few days. And, eventually, you have to leave all these things behind when you die and move on."

Swami Ji Maharaj says, "You, in the normal course, start sacrificing all these things. Start leaving your attachment to all these possessions, because they are not yours."

So, He says, "In your heart, you break away from the attachments of these possessions, and surrender at the feet of the Master." And if we do this, then in this life itself, we can go to Sach Khand-Sat Lok.

Saran satguru gaho drid kar,
Karo yah kaaj pil rahna.
Surat man thaam ab ghat mein,
Pakad dhun dhyaan dhar gagna.

He says, "You do the practice of Surat Shabd Yoga and have the love and affection towards your Master. Only when you have love and affection towards your Master, you will be able to successfully do that Surat Shabd Yoga. And you will be able to focus your attention and take it out of the six chakras below and come to the seventh chakra. And there, the Holy Sound Current, which is coming from God Almighty, is resonating. And with the Grace of the Master, that Sound Current will get manifested."

There are two faculties of the soul. The soul has the faculty of listening and seeing. The faculty of listening is called surat. And the faculty of seeing is called nirat. So, it has these two faculties of surat and nirat.

When, at the time of initiation, the practice is explained as to how to awaken these two faculties of surat and nirat, we do those practices. And gradually, we start awakening those two faculties.

So, eventually, when the soul's attention goes within and the Holy Sound Current is manifested, it is with the ears of the soul and the eyes of the soul that it sees this Holy Sound Current and hears this Holy Sound Current. And then, it rides on this Sound Current and goes back to God Almighty.

When that Holy Sound Current is manifested by the Grace of the Master — the Light and the Sound — when the mind gets in connection with that, it sheds off the karmas. A lot of not only this life, but of millions of previous lives, the filth of those karmas

which is cast upon the mind, that gets clean in an instant. And the mind becomes very crystal clear.

Phanse tum jaal mein bhaari,
Binaa is jukti nahi khulnaa.
Guru ab daya kar kahte,
Maan yah baat chith dharnaa.

He says, "The soul is very badly entangled with the mind in this ocean of life and death, and in all the attachments and everything around it. And it is impossible to get out of this attachment, other than by the practice of the Surat Shabd Yoga. That is the only way that one can untangle and get out of this ocean of life and death."

So, it is these attachments which bring us, again and again, in this life and keep us entangled here. When we do the practice, we do our Bhajan Simran daily, then the Masters shower Their Grace upon us and They also loosen those attachments and free us from those attachments. Until we get free from those attachments, it is not possible for us to get salvation and leave this ocean of life and death.

* * *

So, I often tell you about what happened with me. That, when I was in the ashram, after staying there for a few months, this feeling started building up within me to go to Mumbai from the ashram — from the Kengeri Ashram. And I happened to ask Baba Ji whether I could join Him in His tour to Mumbai? But because I used to do the seva of taking care and doing this night duty, Babaji told me, "It won't be right if you also come along this time. Instead, let me finish my tour and, after that, I will send you to Mumbai." And meanwhile, I had built up everything within, the attachment had become so strong that, every day, I was thinking about what I will go and do in Mumbai, whom I will meet, what I will do. So, that had all built up.

Now, after Baba Somanath Baba Ji came back from the tour, it took me nearly one and a half months for me to finally muster the courage to ask Him whether I could go to Mumbai. And that thought had become very strong within me.

So, this is how a Master frees us from our attachment. When I said this, Somanath Baba Ji asked me whether I was just planning to visit, or I was also planning to do some service and do some job in Mumbai?

So, I told Him the truth, because that's what I had been thinking. So, I told Him, "Yes, I am planning to take up a job there for some time."

Then, He gave me such a look. He looked at me and He told me, "Are you seriously going to do a job for three hundred or four hundred rupees? And you really want to do that?"

And this statement of His completely shook out all that attachment, all the things I had built up over those months. And suddenly, all that vanished — I don't know where. It never came back. After that, I never had the thought or the feeling of going back to Mumbai, or to my family, or going and taking a job somewhere, or doing anything. And I stayed back in the ashram for fourteen years after that. And I did seva there.

So, that is the Grace of the Master to have got me freed from any kind of attachment. If that had not happened, if that Grace would not have been showered, then I would not be sitting here.

Bhatak mein kyon umar khote,
Kaheen nahi theek tum lagnaa.
Baso tum aaye nainan mein,
Simat kar ek yahan honaa.

So, this net of duality of Kal is something which is impossible to get out of. We start believing this reality that we see. And it is impossible to break away from this reality. And therefore, we spend life after life, and crores of lives, millions of lives, we have spent in this net, in this duality or in this delusion.

So, Swami Ji Maharaj says, "The only way you can get out of this is by doing that Surat Shabd Yoga. You will be able to stand aside and get salvation from this ocean of life and death."

The Masters are in a state of perpetual bliss. When They see us suffering, They see the jivas suffering so much, They feel, "Indeed, those jivas also should be freed from that suffering, so they can also enjoy the same perpetual bliss that the Masters are enjoying. And therefore, They shower Their Grace and show the way to the jivas to get free from this bondage. They have no selfish interest in doing so.

Dui yahaan door ho jaave,
Drishti jot mein dharnaa.
Shyaam taj seth ko gahna,
Surat ko taan dhun sunanaa.

So, Swami Ji Maharaj says, "Get your attention from the outside to the within. Leave all the outside attachments and come inside. And when you are able to focus your attention at the Eye Center and open your Third Eye, you will see two paths that are laid out ahead for you. One is on the left side, which is not as illuminated; and the right side, which is more illuminated." So, when you are faced with these two paths when your Third Eye opens, He says, "Take the brighter one, which is to your right. And when you take that path, you will get the manifestation of the Holy Sound Current on that which will take you further up."

So, when we go within, we first manifest the Radiant Form of the Master. And with His Grace, we manifest the Jyoti and we manifest the Holy Sound Current. And once

we have manifested these, then the Sound Current will never stop. It will always be continuously resonating. It resonates even when we are sleeping and when we are awake. And it is so loud that we may even not listen to the sound outside. And we hear that Holy Sound Current constantly resonating inside.

So, when that Jyoti is manifested, when the Master graces us with the manifesting of that Jyoti inside, then the within gets illuminated. Right now, when we close our eyes, we see the darkness of ignorance of so many millions of lives. So, that darkness gets dispelled completely. And if we close our eyes after we have manifested the Jyoti, then there is Light at all times within.

Bank ke dwaar dhas baitho,
Trikooti jaave kar lenaa.
Sunn chad ja dhaso bhaai,
Surat se maansar nhaana

So, to go further, He says, "From the eighth level, or the eighth plane, to go to the ninth plane, or the ninth level, there is a Bank Naal — there is a tunnel which is in the shape of an 'N'. So, first the soul ascends to the top; then diagonally, it descends. And then again, ascends to the top." So, this Bank Naal connects the eighth level to the ninth level — which takes us to the level of Brahm.

So, from the Brahm, then it proceeds to the Par Brahm and it takes the dip in the holy Mansarovar, where it sheds off all the coverings and comes into its true essence of Light and Sound.

So, only here, there is a distinction between male and female. After the soul takes a dip in the Mansarovar, even that distinction is over, and it is only in the form of its true essence of Light and Sound.

So there, once the soul has taken a dip in the holy Mansarovar, it has the luminance of twelve suns. And it has no body, there is no male or female, or no body also. It is only in the form of Light and Sound. All the souls are in the same way, in only having Light and Sound.

So, we have, currently, the physical body. And when we come to the eighth level, we shed off the physical body and enter the astral body. And from the eighth, when we go into the ninth, we shed off the astral body and get into the causal body. So, these three bodies are covering the soul. And after that, when the soul dips in the Amritsar, in the holy Mansarovar, then it sheds off all the three coverings and it comes in its true essence of Light and Sound, which is the true essence of the soul.

So, if we visualize, there is a thousand-watt bulb, which has a lot of luminance and it lights up the whole hall or room. But when we cover it with a blanket, then that light will reduce. Then we cover it with another blanket, that light will further reduce. And by the time we cover it with a third blanket, it will become dark.

So, in the same way, the soul, which has the luminance of twelve suns, when that has entered the realm of Kal, it has entered the causal, it is first covered by the causal body, and the brightness reduces with that. Then further, when it comes to the astral, it is covered by the astral body, so the Light further reduces. And then, it enters the physical body where the Light is completely gone. So that way, these three bodies are covering the Light. When these three bodies are shed off, it comes in its own form of Light and it starts radiating the Light of twelve suns. Like that, all the souls there which have taken a dip in that Mansarovar, all of them have the luminance of twelve suns. And the soul is called 'Hansa' at that stage.

Mahasunn chauk andhiyaaraa,
Vahaan se jaa guphaa basanaa.
Lok chauthe chalo saj ke,
Gaho vahan jaaye dhun beena.

So, the Master then takes the soul further. The Master is with the soul at all stages. The same Master Who has initiated you here, that Satguru is there with you at all the levels. And He hand holds you until He takes you back to God Almighty.

So, after the Mansarovar, He takes you further into the Maha Kal, or the Sunn. And it is referred to as a dark place. But the Masters take you purposely from that place and leave you in the Bhanwar Gupha. And in the Bhanwar Gupha, He makes you meet the Lord of that plane and has you listen to the Sound of the Bhanwar Gupha and the Light of the Bhanwar Gupha. And from there, He takes you to Sach Khand-Sat Lok.

Lok chauthe chalo saj ke,
Gaho vahan jaaye dhun beena.
Alakh aur agam ke paara,
Ajab ik mahal dikhlaana.
Vaheen radhasoami se milna,
Hua man aaj ati magna.

So, after Sach Khand-Sat Lok, the Sat Purush takes the soul further, and takes the soul to Alakh, Agam, and then Anaami. In Anaami, the soul finally has the Darshan of Anaami — or the Nameless God Almighty. Or what the Saints call as Radhaswami. So there, the soul gets the Darshan of God Almighty, or the Nameless One.

So, the soul has come from Anaami. It has come from that Nameless God Almighty, Who only wants the devotion of the soul and the love that soul. And we can call Him with whatever name we want. So, that is our True Home. That is the home of the soul.

It is not to be identified with this world — with these three worlds here, or with the gods of Brahma, Vishnu, Mahesh, which people identify the souls or the jivas with. Because these three gods have been given duties here to take care.

So, Brahma has the duty of creation. Vishnu has the duty of sustenance. And Shiva has the duty of destruction. That is how the cycle of life and death works. So, these are only doing their duties — these three gods. And the soul is not someone that belongs here. The soul belongs to God Almighty Who has made this entire Creation, including these three worlds and everything around.

Alakh aur agam ke paara,
Ajab ik mahal dikhlaanaa.
Vaheen radhasoami se milna,
Hua man aaj athi magna.

So, Swami Ji Maharaj says, "When the soul meets God Almighty, it becomes so happy meeting God Almighty. It is like a child who is lost from its father in some exhibition or some fair. And for three or four days, if it is lost and separated from his father, then when he actually gets to see his father and he goes back to his father, the kind of happiness is immeasurable. And that is the same way; the soul, when it meets God Almighty, it is boundlessly happy to meet its father.

Vaheen radhasoami se milna,
Hua man aaj athi magna.

Radhaswami.

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Closing Talk

21 Aug 2023 – Morning

If We Refresh That Love And Remembrance Of The Master Continuously —We Will Be Continuously Connected With The Master And Get The Benefit

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So, this program has come to an end. I hope that all of you — that all the sangat — when you go back home, all of you continue to do meditations and continue to listen to Satsangs every day – like we have done in this program. So, you continue with the program in your respective homes. And we should never feel that our Masters have left us. Because our Masters — the Satguru is immortal — and the Satguru never dies. So, we have to be mindful of that and constantly be in Their remembrance.

It is a great sacrifice that the Masters have done for us because They sit in the Brahm, and from there, They are protecting all the souls and all Their initiates from there. So, it's such a great sacrifice, that They have left Their place and They are sitting in the Brahm to take care of everybody. So, They have not forgotten us.

Our Masters are very much keeping a watch on us and taking care of us every second. It is us who have forgotten Them. And it's for long periods that we have forgotten our Masters. So, we have to refresh that love and refresh that remembrance of the Masters — and automatically, we will be able to keep Them very closely.

So, you spend your time doing your Bhajan Simran. Just like you're doing your duties outside, you do this duty – which is your true duty and the true purpose for which you have been given this life. So, try to do your Bhajan and Simran as much as you can. Do your Simran when you are traveling, when you're cooking food or you're cleaning your homes, and at all times, try to do as much Simran as you can. When you do your Simran like that, it is that you are attached with your Bhajan throughout the day and your meditations will also be much better if you do it like this.

So, just like you benefit by a program, that way, at home also, if you are in this state of mind, you will be continuously connected with your Master and you will get the same benefit.

All of you have come from such long distances and you have spent monies to come and participate in this program and make this program successful. I pray at the feet of the

Masters that They shower Grace upon all of you so that your meditations improve, your devotion improves, and you continue on this path of devotion.

In these twenty days that you have been here, if there has been any incident which has upset you, or if any sevadar has spoken any harsh words or any of their actions has upset you, then please don't continue to be upset about that. Please forgive that and carry happiness back with you and carry the joy back with you.

Radhaswami.

GLOSSARY

Aarti

Hindu religious ritual, part of *puja*, in which light from wicks soaked in *ghee* (purified butter) or camphor is offered to one or more deities by circulating an *'Aarti* plate' or *'Aarti* lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the *Guru*

Agam Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of *Anaami*, or *Radhasoami Dham*

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ahamkar

One of the constituents of the four-petaled lotus of the *antahkaran*; lit. "I-maker", faculty that identifies the fluctuations of *chit* with the Ego-complex; the illusionary identification of the undivided self with limited and limiting perceptions, thus creating the wrong notion of an individual and separate self

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Alakh Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, *Agam Lok,* and the eighth, *Anaami Dham*

Amir Khusrow

Sufi Saint; (est 1253-1325); Sufi Master from northern India; disciple of Nizamuddin Auliya; buried near his tomb in Delhi; served in the court of Allaudin Khilji, king of Delhi as a poet and musician; considered to be the originator of the *Qawwali* devotional Sufi singing and inventor of the Sitar; wrote different *divans* and *masnavis*, also in praise of the lives of famous rulers

Amrit Vela

Lit. "Time of Nectar" (that, which causes deathlessness); also refers to early morning meditation period from 3:00-6:00 AM

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also, a term used for *Mansarovar*, the Pool of Nectar in the inner region of *Par Brahm* where all *karmas* are washed away

Anaami

Highest of three purely spiritual realms above *Sach Khand*; lit. "Nameless"; also called *Radha Soami Dham*; home of *Anaami Purush*

And, Anda

Astral Realm; lit. "Egg", second subdivision of *Brahmand;* lies between the Physical Plane (*Pind*) and the Causal Plane (*Brahm*); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Ang

Part of the body or limb, the source of Guru Angad's name given by Guru Nanak

Arjuna

Main character in the *Mahabharata*; third eldest of the Pandava brothers and son of *Lord Indra*; won Draupadi in combat; married to her together with his four brothers; master of supernatural weaponry and archery; ardent devotee of Lord Krishna

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Avatar

Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru

Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Ayurveda

Lit. "Life-knowledge"; A holistic system of health care developed during the first millennium BCE in India; uses three elemental correlations called *doshas* (*Vata*, *Pitta*, and *Kapha*) for diagnosis and treatment of illnesses and afflictions; herbs, vegetarian diet, massage, *yoga*, and meditation are some of the modalities used in treatment

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Bank Naal

Lit. "Crooked Tunnel"; very small passage, like the eye of a needle, where the ego has to become very humble to pass through; provides a transitional passage from the Astral plane to *Trikuti* in the Causal plane; it is here that one's inner vision is reversed; also *Bunk Naal*

Barkhurdar

The word *barkhurdar* traces its roots to the Persian language. This word is often used by elders to show affection for younger siblings when they address the children with some form of warmth or respect to convey the blessings, etc; the literal meaning of this is – "a very sensitive, obedient person, a sweetheart", a term Baba Jaimal Singh Ji Maharaj used, referring to Sawan Singh Ji Maharaj

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Been

Description of the Inner Sound of the *Naam* in the Fifth Plane (*Sat Lok-Sach Khand*); resembles a snake charmer's reed flute (*shawm*) or bagpipe; sometimes referred to as sound of harp; also, *bin*

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, *ghee*, mangoes, and Indian spices

Bhai
Brother, spiritual brother

Bhajan
Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhaji
Fried snack; vegetables dipped in a gram batter and then deep-fried; also, *pakora*

Bhakti
Devotion

Bhandara
Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhanwar Gupha
Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bharthari
Raja, Yogeshwar; (est 13th century); King of Malva Kingdom (modern Ujjain); maternal uncle and companion of King Gopi Chand of Bengal; disciple of Gorakh Nath

Bibi Lajo
Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bibi Ralli
Woman *sevadar* who chose to view hell in meditation and was saved by Sawan Singh Ji Maharaj

Bir Singh
Devotee of Kabir Sahib, Raja of Varanasi

Bombay
City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand
The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bua Das

Another name for Bangali Babu; disciple of Sawan Singh Ji who disciplined himself to not eat unless he had enjoyed his meditation first

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chaukri, chaukriyuga

Time equivalent of four *yugas*: *Sat Yuga* (1,728,000 years), *Treta Yuga* (1,296,000 years), *Dwapar Yuga* (864,000 years), *Kali Yuga* (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, *chaturyuga*

Chilum

A type of pipe for smoking tobacco or other stimulants

Chit

Awareness or consciousness, comprehension; one of the four parts of the *antahkaran*, the faculty to visualize in our mind

Chittor

City in India (Chittorgarh) in the state of Rajasthan; Mira Bai was known as the "Queen of Chittor"

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; "*dacoity*" is the anglicized version of the Hindustani word "*ḍakaitī*", meaning "armed robber"

Dadar

Densely populated residential and shopping neighborhood in Mumbai's central district, a prominent transit hub with local and national connectivity

Darshan
Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Dasi
Maid, maidservant

Dayal
Lit. "Merciful"; another name for Absolute God, *Sat Purush*

Delhi
Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Devi
General term for a Hindu goddess

Dhyan
Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Durga
Goddess; most popular form of goddess *Devi*; in her form as *Durga,* she is not associated with any god and can display benevolent as well as wrathful aspects; within *tantric* traditions, she is called *Shakti*; mostly depicted as the slayer of the buffalo demon *Mahisasura*

Dwarka
City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir
Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Ganges River, Ganga
Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganja
Hemp or marijuana; top leaves and flowers of unfertilized female plants are typically smoked as an intoxicant

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or *avatar* of *Lord Vishnu*, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghee

Clarified butter

Gopi Chand

Raja, Yogeshwar; (13th century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a *pundit* and was humbled in defeat

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Gufa, Gupha

A cave; a secluded cave for practicing meditation or austerities

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Gurubhakti

Devotion to the *Guru*

Gurumukh

Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Haiza

Hindi term for cholera

Hansa

Swan or goose; iconic image for the liberated soul, as a swan resting on *Mansarovar*, the Pool of Nectar in *Par Brahm*; also, *Hamsa*

Haridwar

City on the banks of the Ganges River; regarded as a holy site in Hinduism; "*Vishnu's* Gate"; hosts the *Kumbh Mela* festival every 12 years

Indriya

Sense organs; the five *Jnanendriyas*, or senses of perception: eyes, ears, nose, tongue, skin; and five *Karmendriyas*, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaggery
Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jagmag Jyoti
Lit. "Stable light"; the one genuine inner light form of *Jyoti,* which the Saints connect us with; as opposed to the three types of illusory inner light forms, the tricks of *Kal*: *Azra Jyoti*, *Jhilmil Jyoti*, and *Sheesha Jyoti*

Jaimal Singh Ji
Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Japa, japi
Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth
"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jiva
Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti
Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib
Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash
The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kal Niranjan
Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the *Kamandalataru* tree, or from clay, usually with a handle and sometimes with a spout; used by *yogis* to store water

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karna

Suryaputra; one of the central characters in the *Mahabharata* known for great generosity and the only warrior capable of defeating Arjuna; son of the sun god *Surya* and the eldest son of his mother Kunti, who would later become the mother of the Pandavas; begotten with the help of a *mantra* given to her as a boon by Vishvamitra; when still very young, she abandoned him in a basket and he was raised by a chariot driver

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "*Qadi*", meaning to "judge" or to "decide"

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, *khir*

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the *Bhagavad Purana*; reserved for persons who engaged in adultery; Pot Hell emptied by *Guru* Nanak to redeem an initiated soul mistakenly confined there

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior *Dwapar Yuga*; fortress city of the demon Ravana; esoterically a reference to *Trikuti*

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks*' are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Maha Kal

Form of *Kurma* whose abode is in *Maha Sunn*

Maha Sunn

Lit. "Great Void"; plane below *Bhanwar Gupha* and above Sunn; home of *Maha Kal*; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a *Sant Satguru*

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of *Dwapar* to the *Kali Yuga,* to veil its true

importance; also contains some other principal works, like the *Bhagavad Gita*, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj
Lit. “Great King”; ruler, honorary title

Maharashtra
State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas
Lit. “Great souls”

Mahesh
Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Manmukh
One who is given to obey the dictates of the mind being influenced by the five *dacoits* of lust anger, greed, attachment, and ego; one who shows indifference to the *Guru* and the Teachings of *Sant Mat*

Mansarovar
Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mansur Al-Hallaj
Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, “I am Truth (God)” as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel’s that Mansur has ‘opened’ the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, “Mansur wishes to glorify his love for God in this way”. Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra
Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Maya
Lit. “Illusion”, Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. "Person who is silent"

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Naam

Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan

Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nagas

Snake-like entities found in the *Patala*; see *Patala*

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also *Surat* (soul's faculty of hearing)

Nizamuddin Auliya

Sufi Saint; (1238-1325); successor to Sheik Farid and *Guru* of Amir Khusrow; resided near Delhi

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant

Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru

A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, *Prashad*

Patala

Netherworld; described in the *Puranas* as seven regions of darkness below the earth and above the region of hells which are ruled by different demons and serpents and lit by jewels worn by its inhabitants; the earth and *Patala* are supported on the head of the thousand-headed serpent *Shesh Nag*; also known as *Adi Shesh*

Peon

Menial laborer; clerical or physical worker with minimal training or skills

Pitta

A small, swift, yellow-headed bird within the sunbird species

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama
Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Pundit
Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Purana
Lit. “Ancient, old”; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri
Unleavened, deep-fried Indian flatbread

Puri bhaji
Puri served with a spiced potato dish; a common food in India

Pushkar Tirth
City in India; historical home of Brahmanand in the Rajasthan area

R. R. Singh
A friend of Ram Singh's with whom he stayed while working in R. R. Singh’s betel leaf business and perfecting his *Simran*

Radhaswami
Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. “Lord of the Soul”

Rajasthan
State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajput
“Lit. “Son of a king”; Member of the patrilineal clans of the Indian subcontinent; *Rajputs* ruled ‘princely states’ in north, west, and central India between the 6th century and the 20th century; Former *Rajput* states are found spread throughout India, including areas in present-day eastern Pakistan

Ram Singh Ji

Saint; known as “Babaji” currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama
Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramanand Swami
Guru of Kabir Sahib; *brahmin* who was saved from Gorakhnath by Kabir Sahib in debate

Ramayana
An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Rasam
A spicy southern Indian watery curry

Ratan Sagar
Book of devotional songs written by Tulsi Sahib

Ravana
Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji
Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi
Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti
Type of Indian flatbread, another name for *chapatti*

Rupee
Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadguru

Lit. "True *Guru*"; term associated with the Radiant Form of the Master Who connects the soul with the *Sar Shabd*; Advanced Soul with access to the Third Plane who assists with the inner guidance, or liberation, of souls; also, *Sadhguru*

Sadh Gati

A term of status for a devotee; a *Sadh* who has risen above *Trikuti* within who is the form of Light and Sound

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahjo Bai

Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sanchit karma

Storehouse of soul's unredeemed *karma*, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sankranti

Hindu festival celebrating the moving of the sun into a new sign, or *rashi*, at the beginning of a month in the sidereal solar calendar

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat
Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sar Bachan
Lit. "Words of Truth"; contains the fundamental teachings of the Saints as explained by Seth Shiv Dayal Singh, known as Soami Ji; put into written form by Rai Saligram

Sat Lok
Lit. "True Region"; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Naam
Lit. "True Name", Appellation of the Lord of the fifth plane of *Sach Khand-Sat Lok*

Sat Purush
Lit. "True Being"; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Yuga
"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru
Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Sati
Obsolete Hindu funeral custom where a widow immolates herself on her husband's pyre, or commits suicide in another fashion shortly after her husband's death; banned in India since 1861; term derived from goddess *Sati*, one of *Daksha's* daughters and wife to *Shiva*, who self-immolated because she was unable to bear her father *Daksha's* humiliation to her husband *Shiva*

Satsang
Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabd
Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Sheikh
Title of veneration for an Arab or Mohammedan leader

Sheikh Shibli
Sufi Saint; (861-946); Sheikh Abu Bakr Shibli; disciple of Junayd Baghdadi; born into enormous wealth and influence in the Caliph's court; his life's perspective is changed after observing a dog, dying of thirst, too afraid to drink, while staring at what was his own reflection in a pool of water; thereafter, inspired to take up the spiritual path and submitting himself to his Master, his Master instructed him to give all that up and become a beggar in Baghdad and he was instructed to repeat the Name of Allah incessantly; He lived a life style of extreme austerity, reportedly entering a small space, constantly crying and praying; to fight sleep, he rubbed salt into his eyes or beat himself with sticks; at the end, in his Master's words, having "achieved the Ultimate Vision of Supreme Reality", his health eventually failed and he passed away in Baghdad and a tomb was erected in His honor. His name is mentioned in the Persian poetry of Attar, Rumi and Sanai

Shiva
Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Sikandar Lodi
Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Sikhs
Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Sunn

Plane above *Trikuti;* another name for *Par Brahm*

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (*Nakshatras*); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the *Swati Nakshatra* phenomena: From the earliest *chaukriyugas*, four *Dhuns* originated from the Lord of the Second Spiritual Region, *Omkar*, creating the four-petaled lotus. With each *Dhun*, *Lord Brahma* created a *Vedic* text for a total of four *Vedic* texts, each represented by one of the four *Dhuns*, or Sound Currents. Ancient *rishis* and *munis* from prior *Sat Yugas* and *Treta Yugas* made a study of these *Vedic* expressions and disseminated their teachings to humanity through these ages. Though some of these ancient *rishis* and *munis* acquired status and mystic powers exceeding those of *Brahma*, *Vishnu*, and *Shiva*, none were ever able to ascend beyond the level of *Brahm*. The story of *Swati Nakshatra* and its strange, mystical powers stems from these Vedic texts. This story has often been used by the *Sants* of *Sant Mat*, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the *Shabd Dhun* and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the *Swati Nakshatra* rains, but it is unknown as to whether the phenomena occur outside of India.]

Tamil Nadu

State of India; at the southern tip of India

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and

Til

Sesame seed; dot, the size of sesame seed; reference to the Third Eye

Tilak, tika

Mark on the forehead, denoting the *Tisra Til*, the Third Eye

Treta Yuga

"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaid

An *Ayurvedic* physician

Vaikuntha

Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Varanasi
Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht
One of the *Saptarishis*; spiritual teacher of Rama; author of *Yoga Vashishtha*, as well as *Agni Purana* and *Vishnu Purana*

Vedas
Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vireh
Condition of feeling the pangs of separation from one's beloved

Vishnu
Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Vishvamitra
Brahmarishi; originated from a kingly family; gave up his kingdom to become a great *rishi*; known for his anger and violent encounter with Vashisht; debated value of austerities versus *Satsang* with Vashisht

Wazira
Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli
Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yadavas

Clan in the *Mahabharata* epic of which Krishna was king; a social entity of people who mostly work as farmworkers who are considered outside the caste system; herder of cows or cattle

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan